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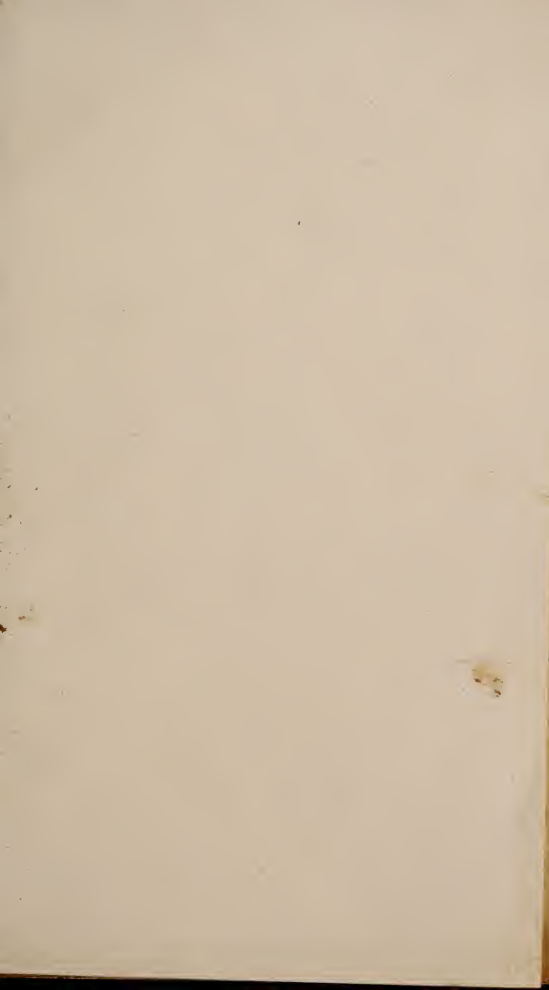
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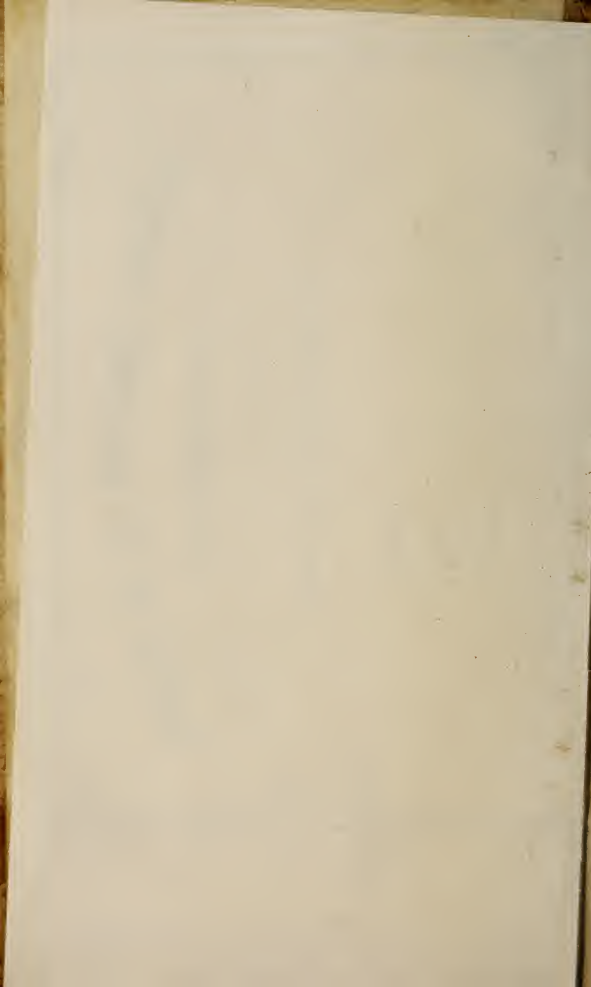
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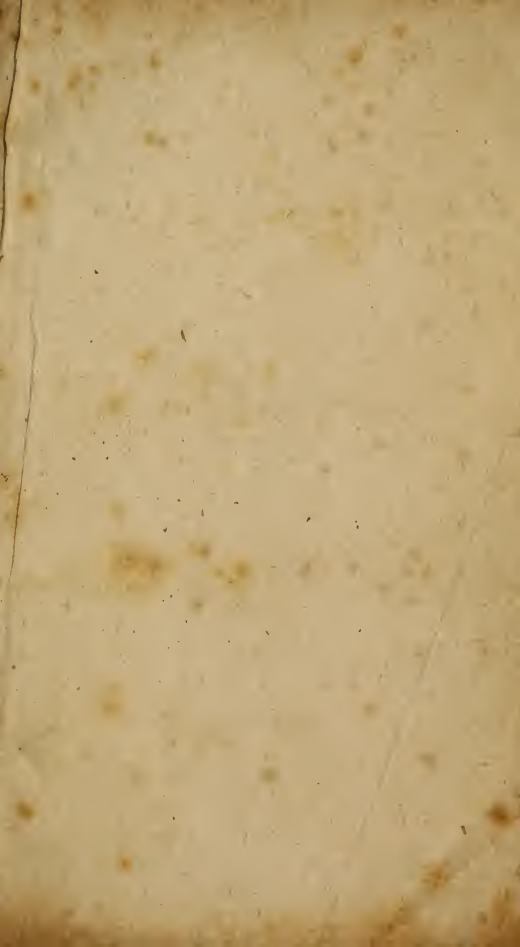
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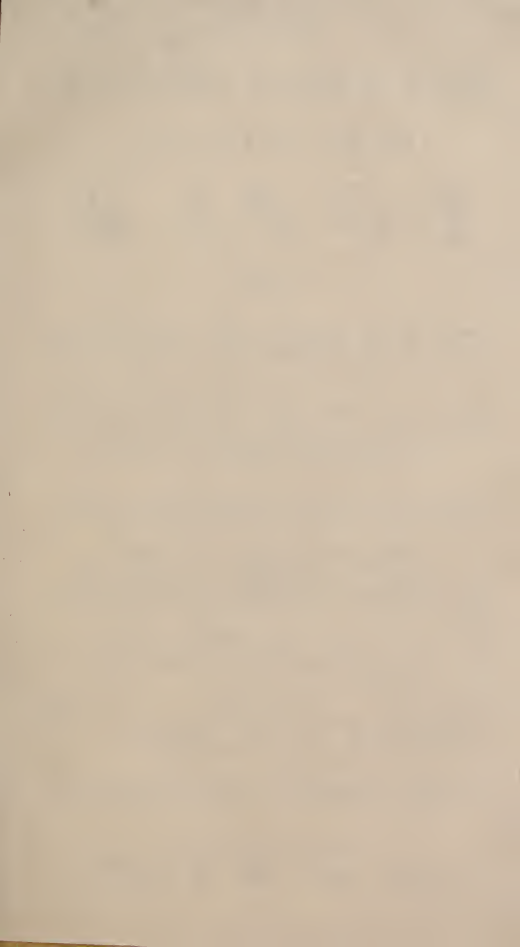
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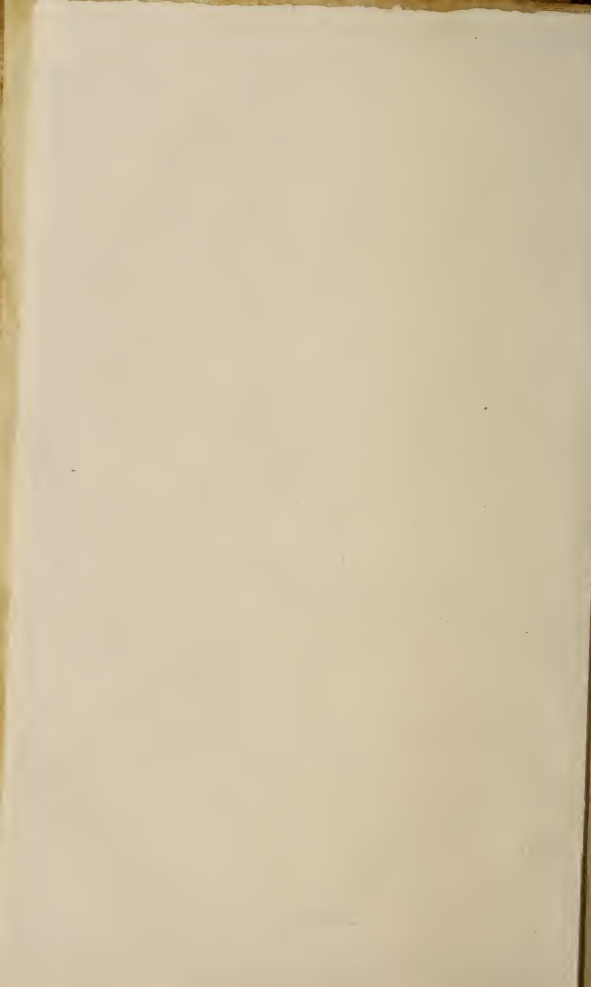
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THE
ROYAL CHARTER
GRANTED UNTO
KINGS,
BY

GOD HIMSELF:

And collected out of his Holy
Word, in both Testaments.

By T. B. Dr. in Divinity.

Matth. 22. 21.

Da Cæsari quæ sunt Cæsaris.

Job 14. 7.

*There are hopes of a Tree, if it be cut down that
it will sprout again, &c.*

L O N D O N,
Printed in the Year 1649.



*Chara dei Soboles magnum Jovis
Incrementum !*

THE Off-spring of so many loyal Showers of *Blood and Tears*, and *Heir Apparent* to all the Love and Affection that *Your Royal Father* had first purchased, and then intail'd upon *You*, by a Deed of *Martyrdom*! The *Anchor of Hope* which we expect daily to be cast upon *England's Shore*, by the Hand of Providence! *Hope* hath for a long time brought up the *Rear*, but now *she's* in the *Van* of all

The Epistle Dedicatory.

Your Squadrons ; and when the *Sun* is once set in an *Island*, how can it rise again but out of the *Water* ? May the *Sighs* of *Your* People fill *Your* Sails with such a prosperous Gale, as may land *You* safely upon *English* Ground, and seat *You* in *Your* Father's *Throne* : May the Flower of *Jesse*, and the true *Lion* of the Tribe of *Judah*, whom the sacred Harp so often praised, defend all *Your* Lions, Harp, and Lillies.

Never was there a *Prince*, whose People were all Prophets, and whose Prophets did all center in their Prince's future Happiness before ; whilst the Enemy stands like the every-where wounded Man in the Almanack, pointed at by all the celestial
Signs.

The Epistle Dedicatory.

Signs. Never was there an Army, who gloried so much in their Strength, when they are not able to *stand*, by reason of the slipperiness of the Ground under their Feet, made so, by the Tears of the People, and the *Blood* of their *Sovereign*. Nothing but *Your Majesty's* Royal Father's *Sufferings* could have made him so *Famous*, and them so *Infamous*: Nothing but that could have made the People know the Difference between a *Golden Scepter*, and an *Iron Rod*. *Your Father* had been now living, had he been less Wise; and he had not been put to *Death*, had not his People loved him too well. Was ever *Prince* put to *Death* by two such Hands? They forced the *Laws* to take away
A. 3. their

The Epistle Dedicatory.

their own Life; they made *Wisdom* to slay her own *Children*, by whom she should be *justified*; and the Love of the People the *Murderer* of their own *Darling*: Who can help it? To cure the King's *Evil* requires a Royal *Hand*. I do not teach my Pen so high Ambition as to undertake such Cures: But it may be Ink will serve to cure a *Tetter*, or *Ring-worm*: If it do but so, I shall think my Pains well bestowed, and my Duty highly approved of, if, when I have presented this *Royal Charter* to Your *Royal Hand*, it may be graced with Your Princely *Eye*; since it proceeds from as Loyal a Heart as can direct a Pen how to subscribe the Pen-man


Your Majesty's most faithful
and loyal Subject:

T. B.



To the Reader.

Reader,

 *HIS* wretched Kingdom, lately the Envy of other Nations, and now the Object of Pity to all but to her self; upon whom, Peace had long doted, and dandled their Kingdoms in her Lap; whose Natives, as tho' they had clipt the Wings of Peace, so that she could not fly away from them, nor make the Happiness of Peace once common to all the World, now an Inclosure within the broad Ditch of their narrow Seas, and the strong Fence of their innumerable Ships, having attain'd to all the Prosperity and Happiness that such Sunshine Days could ripen; she fell from thence into the most bitter War, that the greatest Plenty could uphold, and thence into the greatest Misery, that the highest Pride could cast her down; and now lies plunged in all the Miseries of a civil War; whose direful Effects are as remediless, as those, whose Causes are not to be found, and as far from redressing as is
the

To the Reader.

the Malady for which no Reason is to be given : Though we cannot fathom the depth of these our unsearchable Miseries, nor dive into the bottom of this Ocean of Calamities, yet let us wonder a little, how we could squander away so great a share of that Felicity, which we once enjoyed; out our selves of Possessions so full stockt with Blessings, trifle away, not sell, our Birth-rights of Peace, for a Mess of Pottage, that hath Death in the Pot.

If for Religion we have fought all this while, when did the Church change her Weapons? Must Prayers and Tears be turned into Pike and Musket? Did God refuse to have his Temple built by David, a Man after his own Heart, because only his Hands were bloody? And will he now be contented to have his Church repaired, and her Breaches made up with Skulls and Carcases? Must Blood be tempred with Mortar that must bind the Stones of his Temple in Unity? Or are the smitings of Brethren Strokes fit to polish her Stones withal? Hath God refused the soft Voice to remain in Thunder? Or hath his Spirit left the gentle Posture of descending down upon his Apostles, to the approaching of a mighty and rushing Wind? To go about the reforming of a Church by humane strength, is quite opposite to the Nature of Reformation, as is the going about the repairing of a Castle Wall with a Needle and Thread. He that looks for such inestimable Goodness within Iron sides, may as well look to find a Pearl in a Lobster. No,
no,

To the Reader.

no, the Church must not be defended with Helmets, the Resisters of Blows, but with Mithers which have received the Cleft already; not by broken Pates, but by cloven Tongues; not by Men clad in Buff, but by Priests cloathed in Righteousness: Decisions in Matters of Faith must not be determined by Armour of Proof; nor did the Sword of the Spirit ever make way to the Conscience by cutting thro' the Flesh. He therefore who takes up Arms against his Sovereign, with Pretences of defending his Religion, doth but take such Courses, as are condemned by the same Religion he would defend; and indeed he doth but make Religion his Stalking-horse, to blind him, whilst he aims at that, which he would have least suspect him, which when he hath effected, he means to get up upon the Horse and ride him at his Pleasure: They pretend the good of the Church, when, you may be assured, they intend nothing more, then the Goods thereof, and like dissembling Lapwings, make a shew of being nearest the Nest, when they are furthest off it.

If we Fight for our Liberties, what Liberties are they that we Fight for? If for Liberty of Conscience, what do you mean thereby? If by Liberty of Conscience you mean, that it shall be lawful for every one to chuse his own Religion, or to be of his own Opinion, those are things which we ought not to have, much less to Fight for; for then let us not blame every Panim that bakes his Cake to the
Queen

To the Reader.

Queen of Heaven, or every ignorant Votary, who creeps to his own Image, or makes his own Idol; for in this kind of Liberty, we do but Sacrifice unto the Net wherein we see our selves caught, and burn Incense to the Drag that hales us to Destruction. Christians are not to be at such liberty, loose Christians are but lost Men, true Christians will be contented to be bound up in the Unity of the same Spirit, and the Bond of Peace: If the Bond be broken, the Sheaf of Corn is but so many loose Ears, and no way fit to be carried into the Lord's Barn: If we be Sons and Daughters, let us belong all to one House; if we be Servants, let us be all of one Family, if we be lively Stones, let us be all of one Building, if we be several Grapes, let us be all of one Cluster, if we be several Clusters, yet let us be all of one Vine; if we be Saints, let us have a Communion, for this is it which is called the Communion of Saints; this is it which is called Religion, which cometh of the Word Religando, which signifieth to bind. Wherefore for a Man not to think himself bound to those Articles which the Church proposes, is to be of no Religion, and to fight for this, is to fight for nothing; and if by Liberty of the Subject, you mean Liberty from Oppression, I know not any Man or Woman of any Quality or Condition whatsoever, that knows what belongs to any such thing, except it be some few, who have Liberty to do what they will with all the rest.

If

To the Reader.

If we fight for the Property of the Subject, I believe the Subjects have so altered the Property of their Goods, that had they but the Old Properties restored, they would not think it good fighting for a New; their Expectations being so much deceiv'd, that instead of fighting for the Property of the Subject, they rather see themselves subject, to have all things in common.

If we fought for the Laws of the Land, whose Laws are they? Are they not the Kings? Will he not maintain the Foundation of his House from sinking? Will he not maintain his Legs under him? Are they not Supporters of that Body Politick whereof he is the Head? Nay, doth he not maintain himself when he maintaineth them? For the King and his Laws may be compared to God and his Word, both inseparable; for as God is the Word, and the Word is God; so the King is the Law, as the Life thereof and the Law is the King, as the Body of that Soul; wherefore there needed not any fighting against the King for this, except it be by those, who would be Kings themselves.

*And for Privileges of Parliament, I remember to have read of Jack Cade, in the Reign of Richard II, who coming up as far as London-stone, and resting himself thereon, vowed that within three Days, there should be no other Law, but what did proceed out of his Mouth: Now if it stand with the Privileges of Parliament to have a few Jack Cades
relying*

To the Reader.

relying on their London-Stones, to tell them what they must do, and they will have, if it stands with the Privileges of Parliament ; to have Tumults to drive away their King, Armies to awe themselves, Countries to send up their Inhabitants in multitudes with Petitions in their Hats, Cudgels in their Hands, and Threatnings in their Mouths, so that the King was fain to slash the Citizens from White-Hall, and then the Parliament the Country-men from Westminster-Hall, then they have fought to some Purpose : But suppose that the Parliament did really fight for all these Particulars ; so did the King too, so that the King may safely expostulate with his Parliament, as St. Paul did with the rest of the Apostles, are ye Fighters for the Protestant Religion ? So am I : Are ye for the Liberties of the Subject ? So am I : Are ye for the Laws of the Land ? So am I : Are ye for the Properties of Estates ? So am I : Are ye for the Privileges of Parliament ? So am I : And in all these things I have labour'd more abundantly than you all ; where lies the Quarrel then ? It must consist then in nothing but this, that they do not believe one another ; in that they both fight for one and the same thing, the means of Reconciliation is taken away : For should they differ in their Grounds, the Law may be judge between them, Reason may be Judge, the World may be Judges : But rebus sic stantibus, instead of having Reason to fight, we do but fight against Reason ; both contend for the same Power,

To the Reader.

Power, like the two Women that contended for the same Child: Solomon judged the Child to belong to her who would rather part with it all, than have the Child divided. Now the Parliament would have this powerful Child divided, half to the King, and half to themselves. The King rather than so, is contented to loose all: In whom there is most Affection and Pity, in him is the Right of true Parentage; but because there are no Solomons in this Age, let us go the down-right way to Work. The two Houses gave out that they fought in Defence of the King's Person, Crown and Dignity: Do ye believe them? Don't ye believe the King did? The Parliament said they fought only to bring him to his Parliament, was the Parliament at Holmeby House? Or was it at Carisbrook-Castle in the Isle of Wight? Was he in Honour, or was he dignified by being there? Have they not fought then all this while upon a false ground? Have not they given themselves the lye? And will you believe them still? But instead of being instructed by Solomons divided Child, they divided their Solomon. O Country-men, do but remember what ill luck the Nation hath had, by imprisoning their Kings; when they had imprisoned the Old Lion and the Young within their Grates, the third Henry and his Son; did they not, like the inclosed Wind, make the whole Land shake? Had not the whole Kingdom a shrew'd Fit of an Ague then? Did they not (like Fire too close besieged with Clouds) sally out in Thunder

To the Reader.

der and Lightning, to the Terror and Destruction of all those who stood in the way? What Success had the Imprisonment of Edward II? Upon his Imprisonment followed his Deposement, and the Murder of his Person was a consequent of the Deposement of his Dignity, but what became of those who did it? Is there one remaining of the Name of Mortimer? Was not that Mortimer, who was the Cause of his Imprisonment beheaded? Were not all those who had a Hand in it condignly punished? Nay, was not the immediate Heir of this too much Conniver at his Fathers Sufferings, and too ready acceptor of his Fathers Office, Imprisoned, Deposed and Murdered, in like manner? And what Success (I pray you) had the Imprisonment of Richard II? It cost the Kingdom whole Ages of Miseries, Eighty of her Nobility, and one Hundred Thousand of her Commons, and the disposing of all her Royal Roses in their Buds, and before they were half blown, until there was but one of a colour left in the Royal Garden of Great Britain, and they being Married made such a Composure of Red and White, as blus'd at the former Mischiefs: And it is worth your Observation, how that the last Two Kings (to save their Lives) resigned their Crowns, and so lost both; whereas the former, by keeping his Crown upon his Head escaped the Blow. Let all these base begotten Meteors appear glorious for a time, till by their yielding more and more to Air, they fall to Earth; whilst Kings,
like

To the Reader.

like Suns in Firmaments, look biggest when they are going down, with confidence that they shall rise again.

Lastly, Henry VI. and his Son must be Imprisoned and Murdered, to make way for Edward IV. and Edward IV. his Two Sons and Heirs must be Imprisoned and Murdered to make way for Richard III. and Richard III. murders these Two little Children, and Henry VII. slays Richard. III. with infinite of his Followers, for his Usurpation: If you go on with your Work, you see your Wages; Gods Hand is not shortned, but stretched out still, and he is as great an Enemy to such Proceedings as ever he was: He is Yesterday, and to Day, and the same for ever; Do ye think that ever ye shall have Peace till the King be restored? Ye may as well expect the Needle of the Compass to leave its Trepidation before it point at the North Pole, as to find Quietness in the Land before the Hearts of the People turn to their Sovereign. Do you not see that the Parliament cannot bring any thing to Maturity, and what's the Reason, but because their Labours will not admit a Treaty with the Sun. Good Men should endeavour to take off, not verifie that saying of Maximilian the Emperor (as Johannes Aventinus witnesseth de bello Turcico) viz. that the Emperor of Germany was Rex Regum, because his Princes were so Great: The King of Spain was Rex Hominum, because his People were so Obedient:

To the Reader.

That the King of France was Rex Asinorum, because they bare such heavy Burdens : But the King of England was Rex Diabolorum, because the People use to treat their Kings so wickedly.

Now Reader, whether thou be'st Christian, or Kind, or Courteous, or otherwise ; whether thou be'st for one, or other, or neither, or both, yet as thou art an English-man, suffer not thy self to be so abused, and thy Country so ruined, by the Names of King and Parliament, Religion, and Liberty, Privileges, and Properties, for many a Snake lies under the Strawberry Leaves of such Pretences, and stings you e'er you be aware, and feeds you with Poisons instead of Dainties ; but return to your old Obedience, if you would return to your old Peace, and if you would have God speed the Plough, begin to cry, GOD SAVE THE KING, that we may once more hear the Voice of Joy and Gladness amongst us, that our Oxen may be strong to Labour, that there may be no Decay, no leading to Captivity, and no Complaining in our Streets ; that every Man may sit quietly under his own Vine, and his own Hands pluck his own Grapes, that the Mowers may fill their Siches with their own Rights, and the Reapers bind up their Sheaves in the Bonds of Justice.

One Word to thee O thou great City, the Pantapolis of all Miseries : The Seminary of Rebellion, the Magazine of Gunpowder Treasons,

To the Reader.

sons, the Treasury of the Wages of Iniquity; the Tower against David, wherein hang so many Shields and Bucklers; the Mart Town for Conspiracies; you nursed up this Rebellion when it was but tender; you both fed and taught it, when it was but Young: You maintained it in its Wantonness, when it was in its Youth; when it came unto its full Strength, ye gloried in your Production; and now Rebellion is in its declining Age, you cures its Wrinkles, you lend it artificial Eyes, leaden its gray Hairs, lend it your Staff for fear it should fall; and now at last you help it to Crutches when it cannot otherwise go. Take my Advice, and judge not Salubrity by Sweetness, a plain dealing Friend is like those Sauces which a Man praises with Tears in his Eyes; tho' you have brought it to this, yet cast of the old Man of Sin, and put on the new Man of Righteousness. An Eagle reneweth her Age, saith David; David saith so, and therefore you must believe it: But how is it done? You must be advised by Pliny, when the Eagle hath surfeited by reason of her Age, not being able to digest so great a quantity of Blood as formerly she was wont, she bathes and moults her self in a Fountain, until all her Feathers fall away, and beats her Beak against a Rock, until it loosens and falls off, and thus with renewing of her Bill and Feathers, in a manner she becomes Young again.

Now after seven Years sucking of the Blood of Innocents, if ye find your aged Stomachs to

To the Reader.

be filled up to your Consciences, like the Eagles bath and molt your selves in the Tears of Repentance, until your Peacocks Plumes come down, and strike with the Fist of Contrition, upon your hard and stony Hearts, so you shall become new Men; new to God, new to his Vicegerent, new to your selves; which will be the best News, that hath been cryed in your Streets these many Years. And as you have been Principium & Caput, so be but Finis hujus Rebellionis, and habebis Laudem ex illa, Rom. 13. and as it hath been your Fault to begin this Rebellion, so let it be your Virtue to make an End of it, for if you will not make an End of it, there will be an End of you.





The Royal Charter granted un-
to **KINGS** by God him-
self.



CHAP. I.

Who was the first Founder, or the first that
Instituted the Office of **KINGS**.

WE, say some People, were the first
that desired them, and moved
for them, and had them, and
chose them. *And all the People*
went to Gilgal, and there they
made Saul King before the Lord in Gilgal.
1 Sam. II. 15. 1 Sam. 8. 5.

Soft and fair, good People; do not mi-
stake your selves; you desired, and moved
for, and would have, and had a King;
but God gave him you: *I gave thee a King,*
O Israel, in mine Anger, and I took him away
in my Wrath. *Hosea 13. 10, 11.* According

to this we read, *Acts 13. 21. They desired a King, and God gave unto them Saul, &c.* And for your making of a King at Gilgal; your making was but approving, and applauding him, that was made already; for *Saul* was both made a King, and confirmed King, and executed his Office, before the People are said to have made him King in Gilgal: *He was anointed King over Israel. 1 Sam. 10. 1. He was confirmed by Signs, 1 Sam. 10. 2, 3, 4, &c. He executed his Office, 1 Sam. 11. 7, 8.*

God, first, sent.

And secondly, shewed.

And thirdly, chose.

And fourthly, anointed.

And fifthly, found them out a King, before ever it is said, they made him.

First, God sent him; *I will send thee a Man out of the Tribe of Benjamin, and thou shalt anoint him to be Captain over my People.*

Secondly, God shewed him; for neither the People, nor any of the Saints, nor the Elders of Bethlehem, no, nor Samuel himself, knew where to find this first of Kings, till God said, *This is he, he shall Reign over my People, 1 Sam. 9. 17.*

Thirdly, God chose him himself; and Samuel said to all the People, *See him whom the Lord hath chosen: 1 Sam. 10. 24.* If the People had made him themselves, or could make him, what needed they to have come unto Samuel to bid him; make

us a King to judge us? 1 Sam. 8. 5. and to say, give us a King? which Deprecation was indeed no otherwise, than as if they should have desired Samuel to have asked a King for them of the Lord; for so it seems by the sequel, for immediatly hereupon Samuel went unto the Lord, and declared their Importunity, and the Lord said, that he should hearken unto the voice of the People in all that they said unto him vers. 7. and this most certain and agreeable unto 1 Sam. 1. where Samuel tells the People; Ye have this day rejected your God, &c. and have said unto him, set a King over us.

Fourthly, God anointed him; Samuel took a Viol of Oyl and pow'ed it on his Head, and kissed him, and said, is it not because he hath anointed thee to be Captain over his Inheritance? 1 Sam. 10. 1.

Fifthly, God found him out for them, where he was hidden from them; for when all the Tribes of Israel were come together, and the Tribe of Benjamin was taken, and the Families of that Tribe drew near; and the Family of Matry was taken out of those Families, and Saul the Son of Kish from thence, 1 Sam. 10. 20, 21. (the smallest Tribe, the least Family, the poorest Benjamite, as shewing us that Kings were not to have Derivation from the mighty People, but from the Almighty God: 1 Sam. 9. 21.) the People sought him, but they could not find him, so that they

they were fain to enquire of the Lord for him, and *the Lord shewed them where he had hid himself in the stuff*; 1 Sam. 12. 22. so that all that the People of Israel had to do, either in the Election, Institution, Nomination, Creation, or Invention of their first King, was (when God had done all this) to shout, and say, *God save the King*, 1 Sam. 10. 24. and for their making a King, after all this in Gilgal, it could be no otherwise than their Approbation of him, who was thus made by God already.

Neither was God only the Founder of the first King of the *Jews*, but of all the rest also: He was *David's* Founder too. *I have found David my Servant, with my holy Oyl have I anointed him*, Psal. 89. 20. It was well for *David*, for he should have been but a poor King, if he had been but of the Peoples finding; and it may be they would not have known what to have made of him when they had found him. *David* was not *filius populi*, but *Dei*, the Son of God, not of the People, Psalm 89. 26. He was neither exalted of the People, nor chosen of the People, *I have exalted one chosen out of the People*, said God, (verse 19.) but the Exaltation was God's, and the Choice not of, but out of the People.

Kings are not Children of the most *Voices*, but Children of the most *High*: Psalm 82. 6. Yet the Approbation of the People

ple may serve *ad pompam*, but not *ad necessitatem*; it may add something to the Solemnity, but nothing to the Essence of the Constitution; what was divinely given, may be humanely received, and so are Kings.

Neither will we speak of the King, or the first of the Kings of *Judab* or *Israel*, but we will go along with the first King that e'er was read of (if there be not Books ancients than the Books of *Moses*) and that was *Melchisedec* King of *Salem*: This *Melchisedec* is said to have neither Father nor Mother, it could not be said so in regard of his Person, for we all know who he was, and who his Father and Mother where; he was *Sem*, the eldest Son of *Noah*, but it was said so, in Respect of his Office; shewing us, that Kings are not the Off-spring of Men, but an Emanation from the *Deity*, and teaching us, that as Kings are not of the Peoples making, so they ought not to be of the Peoples marring, and as they are not the Founders, so they ought not to be the Confounders of them; *cujus est instituere, ejus est abrogare*, they that institute, may abrogate, they that make, may un-make, what thou buildest thy self, thou may'st lawfully pull down; thou may'st *diruere edificare mutare quadrata rotundis*; but if thou destroyest that which another hath built, thou may'st chance to be sued for Dilapidations: If a
 Limner

6 *The Royal Charter*

Limner draw a Picture, he may alter and change it, and if he dislike it, rase it out at his Pleasure; or if a Carver or Ingraver mislike his own handy-work, he may destroy it when he pleases; but if God makes a Man after his own Image, and creates him, after his own Similitude, we offend God in a high Degree, when we cut off, or deface the least Part, or Member of his Handy-work.

Now Kings are lively Representations, living Statues, or Pictures, drawn to the Life, of the great Deity; these Pictures, for their better Continuance, are done in Oyl, the Colours of the Crown never fade, they are no water Colours; as Kings with their own Statues will not be angry, though Time and Age devour them; yet they will not suffer them spitefully to be thrown down, or shot against; so God, though he will suffer Kings to dye like Men, and fall like other Princes; yet he will not suffer his Character spitefully to be rased, or his Image defaced; but though he will have them dye like Men, yet he will have them live like Gods. And if all this be not Proof sufficient, you shall hear God the Father, God the Son, and God the Holy Ghost affirm as much. God the Father plainly affirms, *John* 10. 34. *Dixi, Dii estis*, I have said ye are Gods; but if the Stroke had been in the People, then it should have been,
Nos

Nos diximus, Dii estis, we have said ye are Gods. God the Son told *Pilate*, *Thou shouldst have no Power except it were* (data desuper) *given from above*; but if the People had given him that Power, then it should have been, *Thou shouldst have no Power, except it were* (data desubter) *given from beneath*; and I am sure the Holy Ghost tells us, *per me Reges regnant*, by me Kings reign; but if they reigned by the Suffrage of the People, then it should have been *per nos*, according to the modern Dialect, they reign by us, and as long as we think fit, and when we think it fit no longer, they shall Reign no more; they received their Authority from us, and we may re-call it when we please, and depose them when we list; for they are but Proxies and Attornies of the People, see *Buch. de jure regni, Fickerus & Renecherus, &c.* little thinking how by this powerful Doctrine of theirs, they (quite contrary to the Word of God) destroy the higher Powers, and give the whole Trinity the lie at once: And if these Testimonies are not sufficient, I know why they are not, because they never were confirmed by Act of Parliament.

C H A P. II.

*Whether the People can make a King,
or not.*

IF the Question be asked, whether the People do make the King or not? I could no more grant it, then I should grant, that the People made Heaven; but if you ask me, whether the People can make a King (such a one as they use to make) if they have not one already of God's making, they may; such are Kings and no King; not *Reges*, but *Regentes ad placitum*, Kings by Election are always Kings upon Condition, and where the Condition is so little worth, the Obligation is the less, and but small Security will be required: For my own part I should be ashamed to wear a Crown on my Head, when the People must reign, and the King stand under the Penthouse: And I had as live they should make me a *Jack-a-Lent*, for Apprentices to throw their Cudgels at me, as to make me a King to be controuled by their Masters, and every Tribune of the People; for as an Invitation to a Dinner where there is no Meat, is but a distastful Banquet, so the Name of a King without its *Adjuncts*, is but a favourless Renown; and indeed such as
they

they are not *Actu Reges*, they do but *agere Regem*, they are not actual Kings, they do but act the Part of a King, and I hold him that acts the Part of a King an Hour upon the Stage, to be as real a King for his Time and Territories, as the best King by Election, who is chosen but for his Life; herein consists the Difference, as the one must act his Part as the Poets please, so the other must act his Part as the People please; they must have their Part given them, they must act it accordingly, they must not so much as tread the Stage awry; their Subjects are both Spectators and Judges, and it lies within the Favour of the next Society, whether or no the Son shall come to act the Father's Part. Such Kings as these the People may make, but to make a *sacred* and *anointed* King, an established and hereditary Monarch, a King that hath this *Hereditament* in him, a King that hath this *Noli me tangere* about him; whose Writs were alway termed, *Sacri apices*, whose Commands *divalis jussio*, whose Presence *Sacra Vestigia*, whose Throne is the Lords, whose Scepter is his Rod, whose Crown is his Favour, and whose Representation is of himself; the People can no more make such a Deity than so many Tapers can make a glorious Sun, or so many Sparks of Sprey and Faggots can make a Firmament of Stars.

C H A P. III.

What is meant by anointing KINGS.

ANointing, in several Places of Scripture, betokens some spiritual Grace, as *Jam. 5. 14.* *Call the Elders of the Church, and let them pray over the Sick, anointing him with Oyl in the Name of the Lord:* Which the Roman Catholicks call extreme Unction, though now-a-days we only make use of the Extremity, and leave the Unction out: And therefore some will have the anointing of Kings to signify some spiritual Grace also, which shall enable him, with Religion an Aptness, to govern well; which when they cease to do, their anointing falleth off, and they cease to be *Kings*; if they be not good, they are none of God's Anointed, and if they be not his Anointed, they care not whose they are. This Doctrine hath caused the shedding of more Blood than there is now running in the Veins of living Christians; whereas the Truth is, it is neither Religion, nor Virtue, nor Grace that is meant by this royal *Anointing*; *Cyrus* was *Christus Domini* as well as *Josias*, and *Saul* as well as *David*: If Religion were that that did the Deed, then *Cyrus* had not been the Lord's Anointed;
if

if Virtue, then not *Saul*; if Grace, neither: If Religion make Kings, then there should have been of old no Kings, but those of *Judah*; and now no Kings, but those of Christendom. It is *Jus regnandi* that he meant by this Royal Anointing, and Royal *Unction* confers no Grace, but declares a just Title only, *Unxit in Regem*, he anointed him King, includes nothing but a due Title, excludes nothing but Usurpation; gives him the Administration to govern, not the Gift to govern well; the Right of Ruling, not of Ruling right: Kings are anointed with Oyl, to shew, that as they have Thrones to signify that they are the Cistern of Justice; and Crowns, to signify that they are the Fountains of Honours, and Scepters to signify that the Hands which hold them are the Magazines wherein the whole Strength and Ammunition of Kingdoms are reposed: So Anointing is a sacred Signature, betokening Sovereignty, Obedience to the Throne, Submission to the Scepter, Allegiance to the Crown, and Supremacy to the Oyl must needs be given, for Oyl will have it: Pour Oyl and Wine, and Water, and Vinegar, or what other Liquor you please together, Oyl will be sure to be the uppermost: The three first Ceremonies make him but High and Mighty, and Puissant, but the last only makes him Sacred, and therefore some have maintained

ned that a King is *mixta Persona cum Sacerdote*, whether he be so or no I will not here insist; but sure I am, that there is much Divinity in the very Name, and Essence of Kings; which duly considered and believed, that Kings are thus Sacred (as we ought, and God's Word informs us) we would take heed how we touch, take warning how we tear and rend in Pieces, as much as in us lies (with those leaden Messengers of Death (with their Gunpowder Commissions) to fetch the higher to the lower Powers, and make the King a Subject to the Subjects Wills) the sacred Person of so great a Majesty, whereas the cutting off but a piece of the Lap of *Saul's* Garment, hath checkt a greater Spirit, than the proudest riser up against his Sovereign: We would not speak so despicably of the Lord's Anointed; what is the King? He is but a Man, he is but one, he hath a Soul to be saved as well as others; for though all this be true, yet the End, for which all this is said, is most false and abominable, for though it be true that the King is but a Man, yet it is also true, that that Man is the Light of *Israel*, 2 Kings 8. 19. We must take heed how we put it out. And though it be true, that such a Piece of Silver is but a Piece of Silver, yet as it bears *Cæsar's* Image and Supercription upon it, it is more significant; and if thou either

pare or impare it a Jot, if thou art found either clipping or diminishing of it in the leſt Degree, thou doſt it to the Prejudice of thine own life; ſo though a King be but a Man as in himſelf, yet as he bears the Representation of God, and hath his Character ſtamp'd upon him, he is ſomewhat more, if you will believe him that ſaid, *Ye are Gods*, *Pſal. 82. 6.* and therefore we muſt take heed how we debase or detract from them who represent ſo great a Deity, who by Reason of their Proximity, and Nearneſs unto God, in ſome Reſpects, are moſt commonly of more diſcerning Spirits than ordinary Men: For *Mephiboſeth*, when his Servant had ſo grievouſly ſlandred him to *David*, makes but a ſhort Complaint, *My Servant hath ſlandred me*; but (as if he ſhould ſay, I need not tell thee much, thou haſt Wildom enough to find it out) *My Lord the King is as an Angel of God, do therefore what is good in thine own Eyes*: Therefore, becauſe thou art as an Angel of God, and thy ſelf art a good Intelligencer, as all Angels are, do what is good in thine own Eye; as if he ſhould have ſaid, if thou doeſt only that which ſeemeth to be good in other Mens Eyes, it may be they will perſwade thee that the Thing was true, wherein my Servant ſlandred thy Servant poor *Mephiboſeth*, and he ſuffer wrongfully. I am of Opinion that God gives to every King,

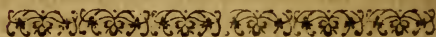
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to whom he communicates his Name and Authority, this extraordinary Gift of discerning; but because they do not sometimes make use of it to the End it was bestowed upon them, viz. (the better Government of their several Dominions) but are contented to see and discern with other Mens Eyes; and to have false Spectacles put upon their Noses, whereby many a good Man suffers: God in his Justice gives them over, that in their own particular, and wherein their own greatest Good is chiefly concerned, they shall make less use of their own Judgments, and advise, and wholly give themselves to be overswayed by the Advice of those, whose Judgments, perhaps, is not so good as their own, and whose Intentions (it may be) are no better than they should be.

It is written, that the Hearts of Kings are in the Hands of the Lord, and he disposeth them as seemeth best to his Heavenly Wisdom; certainly I would take a little Advice from that Heart, that is so directed by that Hand; the King's Head never plotted Treason against the Crown, and no Man can wish better to his Majesty than the King. I speak not this in Derogation either of the Great, or Privy Council, (*for it is written, in the Multitude of Councillors, there is Safety*) but in Defence only of these Sons of Oyl, who
are

are Supreme in both, And as it is true, that the King is but one Man, so it is also true, that one Man is worth ten thousand of the People; *Thou art worth ten thousands of us* (though all his Worthies were in Place) 2 Sam. 18. 3. And though it be true, that the King hath a Soul to be saved as well as others, yet it is also true, that he should have no Body to be crucified by his Subjects, and out of this Disesteem of the Person, the Ceremonies of State (as Anointing, sitting in Thrones, holding of Scepters, and Coronation it self) begin to be exploded now-a-days; and who look'd for it otherwise, when the lawful and decent Ceremonies of the Church were called Reliques of Popery, and Rags of the Whore of *Babylon*: Was it otherwise to be expected, but that they would call these Ceremonies of State, *theatrica pompa*, Stage-plays, Toys: Tush say they, what See *Buch.de. Jure Reg.* need all these Fopperies, a King's Throne is his Justice, his Crown his Honour, his Scepter, and chiefeſt Strength, the Peoples Hearts, his holy Oyl is his Religion, and Zeal to God's Glory; and so it is, what then? May we not have Signs, and the things signified also? Because the true receiving of the Communion, is the receiving of the Body, and Blood of Christ by Faith; therefore shall we have no Bread and Wine?

Wine? Or because the true Baptism is the washing away of original Sin, with the Laver of Regeneration; therefore shall we have no Water poured on the Child? We have Scripture for these Ceremonies, and I am sure we have no Scripture for the abolishing of them, but rather Scripture for the Continuation for ever. *Reges in seculo collocat in perpetuum*: God establishes Kings upon their Thrones for ever, *Job* 36. 7.



C H A P. IV.

Why they are called the Lord's Anointed.

THE Lord's Anointed is, as much as to say, the Lord's *Christ*, and *Christi* signifieth *anointed Ones*: In the Hebrew you shall read it, who shall lay his Hand upon the Lord's *Messiah*? For he is the Lord's Anointed, *1 Sam.* 26. 9. In the Greek, who can lay his Hand upon the Lord's *Christ*. Kings are taken into the Society of God's Name, *Dixi, Dii estis*, I have said ye are God's; and here into the Society of Christ's Name, and all to terrify Subjects from lifting up their Hands against the Lord's

Lord's Anointed, as much as if it were God or Christ himself.

Again, Kings are not termed *Uncti Domini* (for that were no Prerogative to them at all) but *Christi Domini*, for not only Persons, but things also, were anointed under the Law; not only Kings, but Priests and Prophets likewise, neither did it rest there, but it extended to the Tabernacle itself, and ran down to the Vessels thereof, even to the very Fireforks, Ashpans, and Snuffers; but unto whom said he any Time, *Tu es Christus meus*, Heb. 1. 4. 5. but unto Christ, and Kings? To Christ once, *Luke* 2. 26. to Kings thirty two times throughout the Bible; four times by God himself; Kings are called *Christi mei*, mine Anointed; six times to God, *Christi tui*, thine Anointed, ten times of God, *Christi ejus*, his Anointed; twelve times in Terms terminant, *Christi Domini*, the Lords Anointed: And therefore the old Translator observed it rightly, when in the same Word, in the Hebrew, and the Greek, he speaks of the Priest, he translates it *Unctus*; but when of the King (always) *Christus*.

And as they are not *Uncti*, but *Christi* so they are not *Christi populi*, but *Christi Domini*; not the People's Anointed, but the Lords Anointed; there may be a Master of the Ceremonies, but there must be no Master of the Substance; they are the Lords Christs, and they hold their Kingdoms

doms under him, in Kings Service ; neither are the Kingdoms of the Earth any bodies else but Gods : *The Kingdoms are Gods*, Dan. 4. 17. neither are they at any Man's disposing but his. *He giveth them to whom he pleaseth* (loco citato) therefore for whose they are, they are the Lords ; and for what they are, they may thank him and none else.

Secondly, They are the Lords, because that by him, and in him, and through him, they have their Dominion, and Regiment, from him they have their Crowns, from his Hands their Coronation ; *Diadema Regis in manu Dei*, Esa. 60. 3. The Royal Diadem is in the Hand of God, and out of that Hand he will not part with it so much, as for another, to place it upon the King's Head ; but it must be *tu posuisti* (*tu Domine*) Thou, O Lord, hast set a Crown of pure Gold upon his Head ; *Psal. 21. 3.*

The Emperors used to stamp their Coyn with a Hand coming out of the Clouds holding a Crown, and placing it upon their Heads : We have no such *Hieroglyphicks* in our Coyn, as a Hand coming out of a Cloud ; but we have Grace from Heaven, *Dei gratia*, so that there is not a King but may say with the Apostle, *Gratia Dei sum qui sum*, by the Grace of God I am that I am ; and indeed Kings are
Kings,

Kings, as *Paul* was an Apostle, not of Men, neither by Man, but by God.

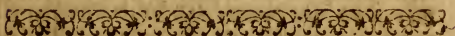
Thirdly, they are the Lord Christs; because, not only their Crowns are in the Hands of the Lord, but he puts the Scepter into theirs, nay, the Scepters which Princes hold in their Hands, are God's Scepters, being there, *virga Dei in manibus ejus*, it is God's Rod that is in their Hands, *Exod. 17. 9.* and therefore right is the *Motto* (and reason is it that they should be esteemed the Lord's Anointed) **DIEU ET MON DROIT, GOD AND MY RIGHT**; none else have to do with it, the Scepter of a Kingdom, in the Hands of a King, is the Livery and Seison which is given him by God, of the whole *Militia*, within his Dominion, they that take away that, put a Reed into the Hand of *Christ's Anointed*; and why should it be expected that they should deal otherwise with *Christ's Anointed* then they did with *Christ himself*, first put a Reed in his Hand, and afterwards a Spear into his Heart.

Fourthly, Kings are the Lord's Anointed, because they sit upon his Throne: *sedebat Solomon in Throno Dei*, *Solomon sat upon God's Throne*, *1 Cor. 29. 23.* But if *Solomon* should have lived in these our Days, instead of his Six Steps to his great Throne of Gold and Ivory, he should have Six Step-pers to his Throne, for the Gold and Ivo-

ry sake; instead of having a Foot-stool of Gold under his Feet; he should have much ado to keep a Crown of pure Gold upon his Head; instead of Hands to stay his Throne, he should have Hands enough to pull it down, and cast it to the ground; and instead of two, and twelve Lyons fixed on each side as a guard unto his Throne, he should have found many Lyons, without regard, running up and down, seeking how they might destroy him.

Lastly, Kings are the Lord's Anointed, because they are anointed with his own Oyl, *Oleo sancto meo*, with my holy Oyl have I anointed him, *Psal. 89. 20.* It is not with any common, or vulgar Oyl, or Oyl that any lays claim to but himself; but it is *Oleo meo*, my Oyl, neither is it Oyl, that was fetch'd out of any common Shop, or Warehouse, but it is *Oleo sancto*, with holy Oyl, Oyl out of the Sanctuary: And no Question but this is a main Reason (if they would speak out) why some have such an aking Tooth at the Sanctuaries, because they maintain in them Oyl for the Anointing of Kings; but if the Alabaster Box were broken, the Ointment would soon be lost: If they could perswade the King out of the Church into the Barn, they would soon pull a Reed out of the Thatch, to put into his Hand, instead of a Scepter; or if they could get him to hear Sermons under a Hedge,

Hedge, there would not be Materials wanting to make a Crown of Thorns to pleat it on his Head. Thus you see the Reasons, why Kings are called the Lords Anointed, because the Lord hath appropriated them unto himself, not in a common and general Way, but in a particular and exclusive Manner: *My King, my Kingdom, my Crown, my Scepter, my Throne, my Oyl,* where is there left any place for Claim? Pride may thrust down Angels out of Heaven, and Violence may crucify the Son of God: *But* (all these things considered) *who can stretch forth his Hand against the Lord's Anointed, and be guiltless?* 1 Sam. 26. 9.



CHAP. V.

Whether bad Kings be the Lord's Anointed, or not.

They are; for they are of the Lords sending, and appointment as well as the good. *I will set an evil Man to rule over them* (saith God) *and I gave them a King in mine anger,* Hosea 13. 11. which King was Saul, which Saul was a Tyrant, which Tyrant was the Lord's Anointed;

when he was at the worst, you cannot have two better Witnessees than *David*, and the Holy Ghost, 1 *Sam.* 26. 9. 11. *Cyrus* was a Heathen *Persian*, and one that knew not God, yet for all that, *Hac dicit Dominus, Cyro Christo meo, Thus saith the Lord to Cyrus mine Anointed, Esay* 45. 1. *Nero* was no good Emperour, but a Monster of Mankind, yet *St. Peter*, in whose Days he wrote his Epistle, commanded all Christians to submit to him, 1 *Pet.* 2. 13.

Hafael, whom the Lord fore-saw, and fore-shewed unto his Prophet *Elisha*, to be the Destroyer of his People of *Israel*, and one, *that should make them like the Dust by threshing, 2 Kings* 13. 7. one that will set their strong holds on fire, slay their young Men with the Sword, dash their Children against the Wall, and rip up their Women with Child; insomuch that it made the Prophet weep to foresee all the Miseries that should happen, 2 *Kings* 8. 12. insomuch that it made *Hafael* himself (when he was told thereof) cry out, *is thy Servant a Dog, that he should do all these things? vers.* 13. yet for all this, God will have him to be King, and it be but to scourge his People, *the Lord hath shewed me that thou shalt be King over Syria, vers.* 13.

Julian, when from his Christianity, he fell to flat Paganisme, yet this Anointing held, no Christian ever sought, no Preacher ever taught to touch him, or resist him.

him in the left degree; for whilst the cruel and bloody Emperors were persecuting the poor Christians, they were sitting their Necks for the Yoke, and teaching one another Postures, how they might stand fairest for the Stroke of Death. And this was not *quia deerant vires*, because they could not help it, for the greatest Part of *Julian's* Army, and the most Part of his Empire were Christians: For saith *Tertullian* in his apologetical Defence of the Christians of those times, *una nox pauculis Faculis, &c.* One Night, with a few Fire-brands, will yield us sufficient Revenge, if we durst, by Reason of our Christian Obligation: And shews how they neither wanted Forces, or Numbers, and that neither the Moors, or the Persians, or any other Nation whatsoever, were more mighty, or populous than they: And how they filled all Places, Towns, Cities, Imperial Palaces, Senates, and Seats of Judgment; and that they could do any thing, in their Revenge, if it were any thing lawful; but this Anointing was the thing that kept the Swelling down, and hindred the corrupt Humours from gathering to a Head: And therefore it is not as *Stephanus Junius, Franciscus, Hottomanus, Georgius, Buchananus, Ficklerus & Renecherus*, with the rest of the Pillars of the *Puritan Anarchy* do answer (being gravell'd at the Practice of the Primitive Christians, and those Precepts of the holy

Apostle) that the Church then (as it were swathed in the Bonds of Weakness) had not Strength enough to make powerful Resistance; and therefore, so the one taught, and the other obeyed: But if this Doctrine were allowable, then would inevitably follow these two gross Absurdities.

1. That the Pen of the Holy Ghost (which taught Submission even to the worst of Kings) was not directed according to the Equity of the Thing, but the Necessity of the Times.

2. That either the Holy Ghost must turn Politician, and become a Time-server, or else the Church must loose the Means of its Being, and Subsistence. Whereas we know the contrary so well, that when *Acies Ecclesia* was so far from its *bene ordinata*, that when all the Soldiers fled, and the Life-guard routed, the Lord of Hosts (the General himself) taken Prisoner, yet then, like the Sun, looking biggest in the lowest Estate, so the Son of Righteousness, *think ye not that I can pray unto my Father, and he will send Legions of Angels*; and rather than God's Children shall be oppressed by a Company of *Egyptians* (if it be his Pleasure to deliver them) he can, without the drawing of one Sword, turn Rivers into Blood, produce an Army of Frogs to destroy them: And rather than they should be necessitated for lack of Means, send Swarms of Flies, that may serve

serve them in the stead of so many rescuing Angels, and therefore it was not any Necessity, that the Church was, or could be in that procured in the Apostles, or the first Christians, either that Doctrine, or that Use; it was not Disability, but Duty, not want of Strength, but a reverend Regard of the Lord's Anointed, that wrought these Effects in both: Let the People be never so many and mighty, and the Princes of the People never so wicked and cruel, *mos gerendus est*, we must obey him; not in the Performance of their unjust Commands; but in Submission to their just Authority; if not by our active, yet by our passive Obedience: If not for their own sakes, yet *propter Dominum*, for the Lord's sake; if not for Wrath, yet for Conscience sake, *Rom. 13. 5*. If it goeth against thy Conscience, say, as the People were wont to say, when they fell down before the Afs that carried the Image of the Goddess *Isis* upon his Back, *non tibi, sed Religioni*; if thy Conscience condemns thee, God is greater than thy Conscience, and we must look what he commands, as well as what she dictates; the one may be misled, the other cannot mislead; Sacrifice may be either pleasing or displeasing to the Lord, but Obedience was never faulty; thou may'st offer the Sacrifice of Fools, when thou thinkest thou doest well; but upon how sure

Grounds.

Grounds goes he, who can say with the Prophet in all his Actions, *If I have gone astray, O Lord, thou hast caused me to err?* Never deviating from the express of his Word. Now God gives us express Command, that we should not touch his Anointed, what Condition soever they are of: *Nolite Tangere Christos meos*, touch not mine Anointed; and where God's Rules are general, we must not put in Exceptions of our own; for the Wickedness of a King can no more make void God's Ordinance of our Obedience unto him, than Man's Unbelief can frustrate God's Decree in us, *Rom. 3. 3.* Let *Saul* be wicked, and let wicked *Saul* be but once anointed, *David* states the Question neither concerning *Saul*, nor his Wickedness, but whether he being the Lord's Anointed (there's the Business) it is lawful to stretch forth a Hand against him (*Who can stretch forth his Hand against the Lord's Anointed and be guiltless?* *1 Sam. 26. 9.*

C H A P. VI.

Whether upon any Pretences whatsoever it be lawful to depose, murder, or so much as touch the Lord's Anointed.

1. Sam. 24. 6. **T** Here was the first Time that ever it was put to the Vote, whether a King might be put to Death, or not, but it was resolved upon the Question in that Parliament; *Ne perdas*, destroy him not; it is well that David had a negative Voice, or else it had been but a bad President for Kings; it is well that the Men, with whom David had this Parley, would hearken unto Reason, and let that sway them, otherwise David might have been forced to fly as fast away from his own Men, as he did at first from Saul: For there wanted no Lay-preachers then, to preach the Destruction and Slaughter of Princes, under the Pretences of wicked Government and Tyranny; who had the Trick then, as well as now, to couch their foul Meaning in good Words, and Scripture Phrase, with a *dixit Dominus*, when the Lord said no such thing; as David's Zealots, 1 Sam. 24. 4. *This is the day whereof the Lord said unto thee, I will deliver*

ver thine Enemy into thine Hand, and thou shalt do unto him (what?) as shall seem good unto thee, that is, thou shalt murder him, that was their meaning: Though the Word was a good Word; and we do not read that the Lord said any such thing at all: So *Abishai*, 1 Sam. 26. 8. *God hath delivered thine Enemy into thine Hand*: What then? Therefore let me smite him: No such Matter; *David* denies the Consequence, as if he could have said, *God hath delivered him into my Hand*, but I will make no such bad Use of his Deliverance. I had rather thereby shew him his own Error, and my Innocency, than any way stretch forth my Hand against him, for he is the Lord's Anointed, and when Sleep had betrayed *Saul* to *David's* Power, in the Trench, and made the King a Subject for *David's* Innocence, he esteemed himself but as a Partridge in the Wilderness, when he might have caught the Eagle in the Nest: He pacified *Saul's* Anger, by enabling his Power to hurt, sent him his Spear (it seems he did not think fit to keep the King's Militia in his Hands) and humbly begs, *Let not my Blood fall to the Earth*; when, if it had not been for *David*, *Abishai* would have smitten *Saul* unto the Earth at once; so that he needed not to have smitten him the second Time; but *David* would not, destroy him nor, saith he, and his Reason was, *Quis potest?* Who can stretch forth his
 his

his Hand against the Lord's Anointed and be guiltless?

Another most notable Demonstration of *David's* Innocency, and Subjection unto a hard Master, a most tyrannical King, cruel *Saul*, we have 1 *Sam.* 24. When in the Cave of *Engiddi*, *David* might have cut off *Saul's* Head; like precious Ointment, he descends only to the Skirts of his Garment, and with a *Quid feci?* Checks himself, and beshrews his Heart that he had done so much, and upon a little looking back of *Saul* (as if he had put on Rays of Majesty) *David* bows, and stoops with his Face to the Earth to him, when he might have laid his Honour in the dust, call'd him *my Father*; when that Father came to sacrifice him upon the Mountains, and (*Isaac-like*) nothing but *See my Father*, when he could see nothing but Fire, and Sword, and himself also the Lamb ready for the Sacrifice. A true *Isaac* (though many young Men staid behind with the *As*s) will after his Father, though he have Fire in the one Hand and a Knife in the other, ready for to sacrifice his Follower. A right *David*, and he that is a Man after God's own Heart, though he could bite to Death, and gnaw into the very Bowels of his Sovereign, yet he will assume no further Power to hurt than to the biting of a Flea; after whom is the King of Israel come out? After a Flea? After whom doth

Saul

Saul pursue ? After a dead Dog ? When he might have caught the Lion in the Toil. I could easily be endless in Instances of the like Nature, as our Saviour Christ's Obedience to the Death, under the Reign of *Tiberius*, his Disciples under *Nero*, *Claudius* and *Caligula*, whose Governments were opposite to the Propagation of the Gospel, as themselves were Enemies to the Propagators of it ; yet we see they neither attempted the Alteration of the one, or the Destruction of the other ; yet Christ could do much if he pleased, and if the Napkins of *St. Paul*, and the Shadow of *St. Peter* could cure Diseases ; if a Word out of their Mouths could strike Men and Women Dead in the Place ; if an Oration at the Bar could make a King tremble on the Bench, then surely you will confess that his Disciples could do something : Yet nothing was done or attempted against those wicked, cruel, and Pagan Emperors, one Instance shall suffice for all : What Mischief or Injury could be done more to a People, than *Nebuchadonozzer* King of *Babylon* did unto the *Jews*, who slew their King, their Nobles, their Parents, their Children, and Kinsfolks, burn'd their Country, their Cities, their *Jerusalem*, their Temple, and carried the residue (who were left alive) Captives with him to *Babylon*. And now behold (then) *Nebuchadonozers* good Subjects :

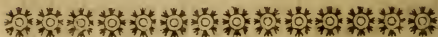
Will

Will you hear what Advice the Prophet *Daniel* gives them for all this? *Baruch* 1. 11. Pray you for the Life of *Nebuchadonozer King of Babylon*, and for the Life of *Balthazer his Son*, that their days may be upon Earth, as the days of Heaven, and the Lord will give us Strength; (what to do? To wage War against him?) and lighten our Eyes (what, with new Revelations how they may be reveng'd? O no) that we may live under the Shadow of *Nebuchadonozer King of Babylon*, and under the Shadow of *Balthazer his Son*, and that we may serve them many days and find Favour in their Sight, truly shewing that a King is *Alkum*, *Prov.* 30. 31. One, against whom there is no rising up; that is, not upon any Pretences whatsoever: There can be no Pretences whatsoever more fair and specious than those of defending the Church, and redressing the Common-wealth. For the first, if Religion be any thing pushed at, think you that Rebellion will keep it up, or that it ever stood in need of such Hands? When God refused to have his Temple built by *David*, because he was a Fighter of the Lord's Battles; think you that he will have his Church defended by Fighters against the Lord's Anointed? To defend Religion by Rebellion, were to defend it by Means condemned by the same Religion we would defend; and to reform or redress the Common-wealth, by Insurre-

tion and Rebellion, were to rectify an Error with the greatest of all Mischiefs. No Government worse than a Civil War, and the worst Governor is always better than the best Rebel: *Rebellion is as the Sin of Witchcraft, and Stubbornness is as Idolatry*: And how perilous a thing it is, for the Feet to judge the Head, the Subjects to chuse what Government and Governors they will have, to condemn what and whom they please, to make what Pretences and Surmises they have a mind to, this Kingdom, by woful Experience, hath had sad Experience. Imbecilities and Weaknesses in Princes are no Arguments for the Chastisements, Deposing or Murdering of Kings; for then giddy Heads will never want Matter or Pretences to cloak their Rebellion: Shall *Moses*, because *Pharaoh* was an Oppressor of God's People, and had hardned his Heart, and would not let the *Israelites* depart, therefore inflict Punishments upon *Pharaoh*, or so much as depart without his Leave? Though *Moses* could inflict Punishments upon the whole Land, yet his Commission never went so far as to touch *Pharaoh* in the least Degree; though Swarms of Flies came into the Houle of *Pharaoh*, and Frogs entred into the King's Chamber; yet we read not that they seized on *Pharaoh's* Person; there were Lice in all their Quarters, saith the Psalmist, and there became

became Lice in Man and Beast, upon the smiting on the Dust, but none were smitten of the Person of the King: Boyls and Blanes were upon all the *Egyptians*, and upon the Magicians, so sore, as they could not stand in the Presence of *Pharaoh*, but they were not on *Pharaoh*, that he could not stand himself; *Pharaoh* his eldest Son may die, but *Vivat Rex*, *Pharaoh* must not be touch'd. Did *Absalom* do well to conspire against his Father, though he defiled *Uriah's* Bed, and cloaked Adultery with Murther? Should the Priest, Peers, Prophets, or People offer to depose *Solomon*, because he had brought strange Wives into the Land, and as strange Religion into the Church? Shall *Elias* entice *Ahab's* Subjects to Rebellion, because he suffered *Jezebel* to put *Naboth* to Death, and killed the Lord's Prophets? Shall *Peter* take Vengeance upon *Herod* because he put him in Prison, beheaded *John* the Baptist, and killed *James*? Shall *Reuben* be no Patriarch because he was unstable as Water? Shall *Simeon* and *Levi* loose their Patriarchal Dignity because they were Brethren in Iniquity, and Instruments of Cruelty because, in their Anger, they slew a Man, and, in their Self-will, digged down a Wall? Shall *Judah* be deposed from his Rule and Government for making a Bargain with a Harlot upon the High-way? Shall *Issachar* not be numbred

amongst the other Twelve because he was none of the Wisest? No Reason; they were Patriarchs as well as the rest, which was the immediate Government before Kings; and (indeed) were Princes themselves: *Princeps Dei es inter nos*, Gen. 28. 6. *Thou art a mighty Prince amongst us*: And thus much shall suffice (and I hope sufficient) to shew, that no Faults or Pretences whatsoever can make it lawful to depose, or so much as to touch the Lord's Anointed.



C H A P. VII.

What is meant by touching the Lord's Anointed, or stretching forth the Hand against the Lord's Anointed.

NOT dare to touch the Lord's Anointed, is an awful Reverence, and a supposed Difference to be kept between every Subject and his Sovereign, especially in Point of Violence. A Mother, doubting the Discretion of her *Children*, and being to leave some curious Looking-glass in a Place, doth not command her Children they should not break it, but that they should not touch it; knowing full well,

well, that if they have the Liberty to meddle with it in the leſt Degree, they may break it before they are aware, and deſtroy it when they think leaſt of any ſuch Matter. So God is very chary of his King, wherein he beholds the Representation of himſelf, and knowing him to be but brittle, and though the moſt refined Earth, yet but Glaſs: He commands his People that they ſhould not touch his Anointed; knowing that if they were permitted but to tamper with him in the leſt Degree, their rude Hands may break it in Pieces, when they do but think to ſet it right.

A Touch is but of one Man, though but with one of his Fingers, yet this muſt not be; *Nolite tangere*, it is not ſaid, *Ne tangere*, wherein only the Act of touching is forbidden, but *Nolite tangere*, whereby the Will is alſo prohibited: How wary ſhould we be in touching, when the Lord is ſo cautious in his Prohibition?

Now Stretching forth the Hand may ſignify a Combination of many into one Confederacy, the Hand being a Part of the Body, compoſed of five Members (one and all) but this muſt not be; a moſt unhappy Inſtrument is that Hand that *turns it ſelf* into the Bowels of its own Body; if the Head break out by chance, the Hands muſt not preſently be in the Head, clawing, with invenomed Nails, the Cor-

ruption there, least that itching Desire turn into Smart in the End, least when the peaceable Day, springing from on high, shall happily visit you *that now sit in Darkeness, and in the Shadow of Death*, we then see our bloody Hands, and this (once happy) Kingdom, the only Pillow whereon Peace had laid her Head, streamed (like the *Egyptian River*) all with Blood: In a Word, by touching the Lord's Anointed, or by stretching forth the Hand against him, is meant any kind of Violence that is used against sacred Majesty, and the signification thereof is of a large Extent; for we stretch forth our Hands when we do but lift up our Heels in Scorn against him; *Who so lifteth up his Heel*, Psalm 41. 9.

Secondly, we stretch forth our Hands against the Lord's Anointed when we do but raise up Arms in our own Defence; *Whosoever resisteth the Power, resisteth the Ordinance of God, and draweth Damnation upon himself*. Rom. 3.

Thirdly, we stretch forth our Hands against the Lord's Anointed, if we stretch not our Tongue and Voice when we hear of any traiterous Plots or Conspiracies against the Lord's Anointed, and so bring such Conspiracies to Light: *It is a foul thing to hear the Voice of Conspiracy, and not to utter it*: Lev. 5. 1. As good lay thy Hand upon the Lord's Anointed, as
lay

lay thy Hand upon thy Mouth and conceal the Treason.

Fourthly, We stretch forth our Hands against the Lord's Anointed when we do not stretch forth our Hands for the Lord's Anointed when we see him assaulted with any Danger, or traiterous Opposings. Should a Man see his Father fiercely assaulted and should not presently run to his Rescue, but should suffer him to be slain before his Face, would we not equally exclaim against him with the Murtherers, *Qui non Vetat peccare quum potest, jubet*, he bids that doth not forbid with all his Power (like a true Son) such Outrages and Violences, to be committed against the Father of his Country.

Fifthly, We touch the Lord's Anointed when we touch his Crown and Dignity, intrench upon his *Regalia*, hold or withhold his Sons or Daughters, kill or take Prisoners his Men of War. We must take heed of defacing the Garment, as well as of hurting the Person, for they are both Sacred; the precious Ointment wet not Aaron's Head alone, but it ran down upon his Beard, and down unto the Skirts of his Garment, making all Sacred that was about him; such Touchings therefore are worse than if we touch the Person with the greatest Violence, for then the Anointed are the most touched, when they are touched where the Anointing is, which is
their

their State and Crown, dearer to them than their Lives; touch both, the Murder of the Person is but a Consequence to the Deposement of the Dignity.

Sixthly, We touch the Lord's Anointed when we take away his Revenue and Livelihood from him, the Devil thought that he had stretched forth his Hand exceedingly against *Job*, touch'd (and touch'd him to the quick) when he had procured God's Permission, that the *Sabeans* and *Chaldeans* should take away his Oxen and Asses, his Sheep and Camels, and plundered him of all he had; God called this *a Destruction unto Job*, *Job* 2. 3. and that before ever a Hand was stretched forth to touch either his Bone, or his Flesh.

Seventhly, Is there no Stroke but what the Hand gives? Yes, the Tongue can strike as well as the best: *Jerem.* tells us so, *Venite, percutiamus eum lingua*: Come let us smite him with the Tongue, *Fer.* 18. 18. and *David* said, *His Tongue was a two-edged Sword*: *There is*, (saith *Solomon*) *that speaketh* (and that writeth too) *like the piercing of a Sword*: It is bad enough in any, or against any Man, but worst of all against the Lord's Anointed; for it is said *Thou shalt not revile the Gods, nor speak evil of the Ruler of the People*: *St. Paul*, but for calling of a High Priest, *painted Wall*, (though) when he caused him to be smit-

ten Contrary to the Law, yet he eat his Words, and confessed his Error; and now many, that would seem to be followers of Paul, are revilers of Kings, and make no Bones thereof. The same God that commanded Laban, in respect of his Servant, *Vide ne quid loquere durius*, see you give him no ill Language; certainly expects that Subjects should set a Watch before their Mouths, to keep the Door of their Lips, *least they Offend with their Tongue*, in speaking ill of Princes.

Eighthly, As the Tongue can strike without a Hand, so the Heart can curse without a Tongue: Eccl. 10. 2. *Curse not the King, no not in thy Heart, for a Bird in the Air shall carry the Voice, and that which hath Wings shall tell the Matter*: The Hand implies both; never was the Hand stretched forth to any evil Act, but the Heart was the *privy* Counsellor, and the Tongue the Chief perswader unto such Enormities; therefore it is good, *obstare principiis*, to crush the Cockatrice Egg, kill it in the Heart, least those *prava cogitationes* want Room, and then out of the abundance of the Heart the Mouth speaketh, and perswades the Hand to be the Destruction of the whole Body; if Hand, and Heart, and Tongue, and Pen, were thus regulated, we need not long look for Peace, or despair of an Accommodation, but whilst the Hand is up, and the Heart is set at Liberty,

berty, and the Tongue saith, *Our Tongues are our own, we ought to speak, who is Lord over us?* And every Pen is a ready Writer, in *Matters pertaining to the King* : In vain it is to seem Christians, whilst we are such Anti-christs: The Bible under our Arm falls to the Ground, whilst we stretch forth our Hand, against the Lords Anointed; why do we take Gods Word into our Mouths, if we let it not down into our Hearts, to do as that Word directs us? Christian Liberty never cut the String, that tied the Tongue to those Observances. Of these things there might be Applications made, but lapping as they go along is best for Dogs, where there are Cordials in the River.

It seems by the Story, that Kings may be courly dealt withal, if Men make no Bones of being guilty; they stand like the forbidden Tree, in the midst of the Paradise of God, Men may touch them, but they had better let them alone; if God had placed (at the first) Cherubims, and a flaming Sword, turning every way to defend that Tree, how could there have been a trial of *Adam's* Obedience? So if God by some Instinct, had chain'd the Hearts of Men, and tied their Hands, and bound them to the Peace, so that they could neither in Thought, Word, nor Deed, have committed Violence against his Vicegerent, how could there have been

been a trial of the Subjects Duty ? The Tree had no Guard, nor Fence about it, but only, *thou shalt not eat thereof, if thou doest, thou shalt surely die the Death*. Princes have no better Security for themselves, than the Almighty's Command for their Preservation, *Nolite tangere, &c.* Touch not mine Anointed, to break the first, was but Death, the second is Damnation ; if you resist the higher Powers, you resist the highest God, and he that resisteth shall be damned, *Rom. 13. 2.* The Commandment concerning the Tree of Paradise was only *thou shalt not eat thereof*, but we are forbidden to touch so much as a Leaf of our forbidden Tree, much less to shake down all his Fruit ; *there is hopes of a Tree*, saith Job, *that if it be cut down, yet it will sprout again*, but not only a Finger, a Hand, but an Axe must be laid to the Root of the tall Cedar of our *Lebanus* ; yea, they must be Rooted up like the Names of *Taronius* ; they will not leave so much as a stump of *Nebuchadnezzers* Tree chain'd to the Earth, up must all Root and Branch, till all the Royal Branches lie like Sprey upon the Ground : These Men had rather be destroyed themselves, then say the Lord's Anointed is not to be destroyed. Go ye blind Zelots, hearken to your Wives, and let them perswade you to Disobedience, and the Devil them, as *Eve* did *Adam*, and the Devil her, be-
hold

hold the objects she Presents unto your View ; how good they seem, how fair they look, how pleasant they are to thine Eye, how Wise you think you shall be how full of Knowledge, when poor Wretches, you shall find all these Promises turned into Fig-leaves, to hide your Nakedness : All these golden Apples of *Palestine* once toucht, evaporated into Stench and Blindness, and that your Disobedience hath given you nothing but Curses, and brought you nothing but Sorrows and Death upon your Selves and Children, and profited nothing but the turning of an *Edom* into a Wilderness, till you be glad to eat the Herbs of the Field, and by the same Fault, fall into the same Punishment with our Neighbours of *Germany*, die with Grass in your Mouths. These things fell upon *Adam* for his Disobedience unto God, and the like will fall upon us (the Sons of *Adam*) for our Disobedience unto God's Anointed. O then let us not by any Means lift up our Hands against the Lords Anointed, least (like *Adam*) we fall from our state of Innocence, and be guilty : Guilty of all the Blood that hath, and shall be spilt upon this Land, guilty of the Tears of so many Fatherless Children and Widows : And if we will not be obedient unto a Prince of Men, guilty of all the eternal Thraldom and Submission
unto

unto a Prince of Devils: Take then the advice of the wise Solomon, Prov. 30. 32. *If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thy Hand upon thy Mouth: Fear God, honour the King, have nothing to do with them that are subject unto Change, for their Destruction cometh suddenly; and so will yours. Let no Man deceive himself, he who is not good in his particular Calling, can never be good in his general Calling. He is no good Man, that is no good Servant, and if he be no good Subject, he is no good Christian, he that honoureth not the King, doth never fear God; and except he obeys both, he obeys neither.*



C H A P. VIII.

Whether Kings now-a-days are to be had in the same Veneration and Esteem, as Kings were under the Law, by reason of our Christian Liberty.

CERTAINLY the murmuring of Corah, Dathan and Abiram, with their Complices: *Thou seekest to make thy self altogether a Prince over us, the Lord is among us, we are all alike Holy unto the Lord,* (and
F there-

therefore *Moses* and *Aaron* must be no more excellent then the rest of the People) was no Prophecie to be fulfilled in these our Days, for if it had, surely our Saviour would never have paid Tribute for *Himself* and *Peter*, *Mat. 17. 27.* which was a symbole of their Subjection to Heathen Pagans; for *this Cause pay ye Tribute*, *Rom. 13. 6.* we have those who are apt enough to make Arguments with our Saviour, bearing this Conclusion, *then are the Children free*, *Mat. 17. 26.* But few that will imitate his peaceable Example, to *Fish for Money*, rather than offend the higher Powers, *Mat. 17. 27.* And if you conjecture that our Saviour did this meerly for Quietness sake, behold the Question rightly Stated. *Is it lawful to give Tribute to Caesar or not?* *Mat. 22. 17.* Seriously propounded (*Master we know that thou art true* (and therefore we hope thou wilt not deceive us with a Lie) *and teachest the way of God in Truth* (and therefore thou wilt not cause us to err through the Deceivableness of Unrighteousness) *neither carest thou for any Man* (and therefore thou wilt not be afraid to speak the Truth) *thou regardest not the Person of Men*) therefore fearing only God, thou wilt boldly, and faithfully without Partiality, or Fear, plainly tell us, whether it be lawful or not) clearly determined and concluded upon; *Da Cafari quæ sunt Cafaris*, *Mat. 22. 21.*

If Christian Liberty, should loose the Reigns of Civil Government, then Christ would never have acknowledged *Pilates* Power to have been of God, John 19. 11, If Subjection unto Kings were a Hindrance to the Propagation of the Gospel, then St. *Peter* would never have exhorted the Christians to *submit themselves to every Ordinance of Man.* 1 Pet. 2. 9. We have too many Submitters now-a-days unto every Ordinance of Men, but they are not unto such Ordinances, whereof the King is Supreme, 1 Pet. 2. 13.

Object. It is better to obey God than Man, and therefore for his sake we cannot obey every Ordinance of Man.

Sol. The Apostle doth not in this Place discourse of Obedience, but of Submission: Obedience is to be given to things only Lawful; Submission is to be given to any Ordinance whatsoever, though not for the Things sake, which is commanded, yet *propter Dominum*, for the Lords sake who doth command so absolute Submission: Where God commands one Thing, and the King Commands another Thing, we may refuse his Will, and there is perfect Obedience, when God commands one Thing, and the King commands the contrary, we may not resist his Authority, and therein is true Submission; and this the Apostle doth not only assure us to be the *Will of God*, but puts this *Well-doing* in

the stead of Knowledge and Wisdom, whereby *the Ignorance of foolish Men may be put to Silence*, 1 Pet. 2. 15. When freedom stands on Tiptoes, her Coat is too short to cover her Maliciousness, therefore the Apostle exhorts us to behave our selves *as Free, but not using our Liberty, as a Cloak for Maliciousness*, 1. Pet. 2. 16.

If Christian liberty did break the School of Civil Government, then Saint Paul would never have been such a School-Master to the Romans, Rom. 13. *Let every Soul be subject to the higher Powers*: An excellent Rule for our Obedience, every Soul, no Exemption by Greatness, or Holiness, or any By-respect whatsoever, but if he have a Soul, *let him be Subject to the higher Powers*: If two Powers clash one against another, here we know which to stick to in our Obedience, that is, which is *highest* (and that Saint Peter plainly tells us is the King, *whether to the King as Supreme*, 1 Pet. 2. 13.) *There is no Power but of God, the Powers that be, are of God, who-soever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves Damnation*, vers. 2. What Christian then can have his Conscience so misled, as to resist those Powers out of Conscience, when the Apostle plainly tells us, *verse 1. We must needs be Subject, not only for Wrath* (that is, for
Fear

Fear of them) *but also for Conscience sake,* because God commanded it.

There were Anti-monarchists, and Anti-dignitarians even in the Apostles time, but if it had been laudable or agreeable to Christian Liberty, then Saint Jude in his Epistle *verse 8.* would never have called *the Despisers of Dominion and Evil speakers of Dignities, Filthy-dreamers, and Defilers of the Flesh* (as he put them, so we find them both together) he never would have compared them to brute Beasts, *verse 10.* he never would have pronounced *Woes* unto them, as unto the *Goers into the Ways of Cain: Greedy runners after the Error of Balaam for Reward; and Perishers (as in the Gain saying of Corah) verse 11.* He would never have compared them to *Clouds without Water: Carried about with Wind: To fruitless wretched Trees, twice dead, plucked up by the Roots: To raging Waves of the Sea, foaming out their own Shame: Wandering Stars, to whom is reserved the Blackness of Darkness for ever. verse 12. 13.* he never would have described them unto you so fully, to be *Murmurers, Complainers, Walkers after their own Lusts, wide Mouth'd, speakers of great swelling Words, having of Mens Persons in Admiration, by Reason of Advantage, Separatists, Sensual,* (and though they pretend never so much unto it) *having not the Spirit, verse 16. 19.*

Christian Liberty frees from the Ceremony.

mony of the Law, not from the Substance of the Gospel: Whereof we see Submission and Subjection unto Kings is a great Part. The *Roman* Yoke, and the *Roman* Hands which held the Plough, Ploughing upon the Christians Backs, and made long Furrows, and for a long Time, were both adverse to the Propagation of Christ's Gospel; yet during all that Time, neither Christ, nor any of his Disciples ever attempted either the Change of the one, or the Displaying of the other; and shall we think our selves more wise than he, who is *the Wisdom of the Father*? Or better advised than by him, who is the *everlasting Councillor*? or that any Man's Doctrine can settle us in more Peace and Quietness than he, who is *Princeps Pacis*, the Prince of Peace? Will you have more Orthodox Fathers than the Apostles? Or the Children of this Generation to be wiser than the Fathers of Old? Christ and his Apostles with all the Ancient Fathers taught, and subscribed to this Doctrine: First, Christ, *Da Cæsari quæ sunt Cæsaris*: Then Saint Paul, *Render to all their Due, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, and all to Cæsar*: Then Saint Peter, *submit your selves, &c. Fear God, Honour the King, &c. sic passim in Scripturis.*

Dear Christians, are we better pleased
with

with the glittering Tinsel of a painted Baby from a Pedlers Shop, than with the rich, and inestimable Jewels of Divine Truth? Will we suffer our Selves to be cozened with the gilded Slips of Error? And what *Enthusiasmes* every pretended Spirit, if not every Cobler, Weaver, Groom, or Coach-man, shall dictate, who are but *velut ignes*, and *velut flatus*, as it were of Fire, or as it were a mighty and rushing Wind, but nothing sensible, some hot Exhalations of the Brain set on Fire, by the continual Motion, and Agitation of the Tongue. Good God, have we thus learnt Christ? Is this the Fruit of so clear a Gospel? And the Return of all our holy Mothers Care, and Pains for Education? Shall we take Gods Word into our Mouths and preach Sedition, Rebellion, and Insurrection, contrary to that Word which we pretend to preach? To maintain Religion by Insurrection, is to maintain it by means, condemned by the same Religion we would maintain.

C H A P. IX.

Whether a King failing in his Duty, and not performing those things which he hath sworn unto at his Coronation (so solemnly) the People are not disoblighd in their Obedience unto him, and may, thereupon, Depose or put him to Death ?

IF Kings held their Crowns by Indentures from the People, then were the People disoblighd to their Obedience unto him, upon his failing (in Those things whereto he hath been sworn) on his Part; but if they receive their Crowns immediately from God, and that by him alone *Kings reign* (as hath been heretofore proved at large) then all the Failings that can be in a King, can but make him a bad King; but still he must remain a King; the Oath assures us of his being a good King, not of his being a King; for he was King before he took it: Coronation is but a Ceremony, and his Oath is but at his Coronation; the Issue of Ceremony must not disinherit the right Heir of all that Substance: King and Kingdom, are like Man and Wife, whose Marriages

riages are made in Heaven, who are betrothed by God himself: Now as in the Ceremony between Man and Woman, the Husband in the Presence of God and Angels, and all the Congregation promiseth (which is as solemnly binding as any Oath) that he will live together with her after God's holy Ordinance in the State of Matrimony, that he will love and cherish her, maintain and keep her, and, forsaking all other, keep himself only unto her: Now if he perform all these things, he doth well, he is both a good Husband, and a good Christian (considering the Vow that he hath made) but if he doth not live with her according to God's holy Ordinance, nor love, nor cherish her as he should, nor maintain and keep her as he ought; *Shall it be lawful for a Man to put away his Wife for every cause?* Matth. 19. 3. much less can it be lawful for the Wife to put away her Husband upon every Distaste: It was God that made them Male and Female. *Matth. 19. 4.* and therefore it is fit they should continue together so; *They twain are but one flesh;* Matth. 19. 5. therefore they cannot be divided; *God joyned them both together.* Matth. 19. 6. therefore no Man can put them asunder. Now to apply this to the King, wedding himself to his People at his Coronation; the King (solemnly) takes his Oath at his Coronation before all the People, that he

he will live together with them according to the Laws of the Land, that he will protect and defend them to the uttermost of his power, with all other Protections contained in the said Oath, which if he doth perform, he doth well, and is both a good Man, and a good King; but if he should not govern them according to the Laws of the Land, and if he should not cherish and defend his People, shall it be lawful for his Wife to make away this Husband? God forbid! God made him King, them Subjects, therefore they must continue so, like Man and Wife, for better for worse, they Two are both One, the Head may not be divided from the Body, and *quæ Deus conjunxit, nemo separet*; there have been Bills of Divorcement given unto these King-husbands in former Times; but of those Bills, I may say, as our *blessed Saviour* said of the Bills of Divorcement which *Moses* commanded; it was *propter duritiem cordis*, Matth. 19. 7. Deut. 24. 1. *for the hardness of Mens hearts*; and then again, this *durities cordis*, never went so far as that the Woman might put away her Husband, but only the Husband his Wife, and that only in the case of Adultery; and if it had been otherwise, it had but a late beginning, a bad Foundation; for our Saviour saith, Matth. 19. 8. *In principio autem non erat, sic, it was not so from the beginning*; and a hard Heart is
but

but a bad Foundation for a good Christian to build upon. I will conclude this Application with Words not of my own, but of St. Paul, which Words are a Commandment, *Neither is it I* (saith the Apostle) 1 Cor. 7. 10. *but the Lord*, that gives you this Commandment, *Let not the Wife depart from her Husband*; no, if she be an Heretick, or which is worse, a Heathen; *If the Woman hath a Husband which believeth not, if he be pleased to dwell with her, let her not leave him.* 1 Cor. 7. 13. If I would resist my Sovereign in any Kind, it should be for my Religion, but when my Religion tells me, that I must not resist him in any Case; then I think I should but do (in doing so) like the boasting Jew. Rom. 2. 13. who boasted of the Law, and dishonoured God through breaking of that Law, which he had boasted of: *What if some did not believe, shall their Unbelief make the Faith of God of none Effect?* saith Paul, Rom. 3. 3. *God forbid*: No more can the Wickedness of a King make void God's Ordinance of our Obedience unto him: Our Obedience must look upon God's Command, not upon the King's good Behaviour; God doth not command Things because they are fitting, but it is fit that we should obey, because he commands them; neither ought we to have Respect so much unto the Goodness, as unto the Authority of a King; for Kings do not consist

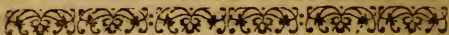
sist in this, that they are good, but in this, that they are Kings; for as it is possible for one to be a good Man, and a bad King, so it is often seen, that a bad Man may be a good King; and it is an Observation here at Home, that the best Laws have been made by the worst of Kings. It is an Observation, that divers Kingdoms have long continued in Peace and Happiness under bad Laws, and worse Governors. Well observed; when unwarrantable Attempts to better both, and inconsiderable Courses to mend all, hath brought all to Ruine and Confusion. He that sets a Kingdom in Combustion, to advance his own Opinion, and prefer his private judgment, doth but set his House on Fire to roast his Eggs.

God makes Kings of several Conditions, sometimes he gives a King, whose Wisdom and Reach in Government is like *Sauls, Head and Shoulders higher than all the People*: And then, when we have wise Kings, and learned Judges, *Psalms 2. 10.* we shall be sure to have all those *Breakers of their Bonds asunder, and those casters away of their Cords from them*; verse 5. to be bruised with a *Rod of Iron*; and broken in pieces like a *Potters Vessel*; verse 9.

Sometimes God will send us a little Child, sometimes a Child in Years, otherwhile a Child in Understanding, which of both it be, *Væ regno* (saith *Sol.*) *cui*
puer

puer dominabitur; wo to the Kingdom, over which a Child Reigns; for then the whole Kingdom is sure to be put upon the Rack. Sometimes God in his Judgment sends a Tyrant amongst us, I will set an evil Man to rule over them, saith God himself, and then we are never in Hope to be from under the Lash; and sometimes in Mercy he sends meek and mild Princes (like Moses) who carried his People in his Bosom, one that shall only make use of his Prerogatives, as Christ did of his Miracles in Cases of Necessity; one who shall say with the Apostle St. Paul, I have no power to do hurt, but to do good to Edification, but not to Destruction: One who shall continue his Reign, as Saul began, Videre ne quid sit populo, quod flectat, who will hear and ask why do the People cry? Deserve well and have well; shall we receive good from the Hands of the Lord, and shall we not receive evil Princes? Though they be amara sagitta, yet when we consider that they are à dulci manu domini emissæ, we should not refuse them, but be contented with whomsoever his Mercy or his Justice sends, or throws upon us: Never was there a bad Prince over any People, but he was sent by our Heavenly Father for a Scourge to his Children; and shall we kiss, or snatch the Rod out of our Fathers Hand? To conclude, there is nothing can disoblige the People from their King, be-

cause his Authority over them is *à domino*, from the Lord, but their Obedience towards him is *propter dominum*, for the Lord's sake; tho' in himself there be all the Reasons that can be given to the contrary, many will be glad to hear the Father of their Country say, *I and the Lord will go*, and to be sole Elect, and to hear his Father tell him, *Deus providebit*, as *Abraham* said to his Son *Isaac*; but if he takes Fire and Sword in Hand threatening his Follower, how many Followers will he have? I had rather, with *Isaac*, follow my Father I know not wherefore; and with *Abraham*, obey my God, contrary to my own Nature, and beyond all Hope, then to serve so great a God, and his Vicegerent, by rules drawn by my own Fancy and Reason.



C H A P. X.

Psal. 105. 15. Touch not mine Anointed, meant by Kings.

BY the Words, *Touch not mine Anointed*, are meant Kings and Princes: Neither can any other Interpretation whatsoever, be obtruded upon this Text, without a
great

great deal of Impudence and Ignorance; if there were no other Argument to be used but this, to a modest Man, it were Sufficient, viz. That not any Church, nor any Church men, nor any Christian, nor any Father, nor any Expositor whatsoever, did ever give it any other Interpretation, before such Time as the *Jesuit* and the *Puritan*, and they both at a Time, and that Time, bearing not above an Hundred Years Date neither, began to teach the World that it was lawful to Murder Kings; and no marvel if this found some Querk or other to turn the Stream of Scripture Sense, out of its proper Channel, and constant Course; the two Birds of a Feather, Persecutors of one another, like two fighting Cocks who Quarrel amongst themselves, being both of the same Kind, and yet both agree in taking Counsel together against the Lord, and against his Anointed: Or like *Pilate* and *Herod*, they could not agree but in the Principles of Condemning the Lords Christ.

But it is objected, that as a little Child upon a Giant's Shoulders may see farther then the Giant himself; so a weaker Understanding coming after those Fathers, and taking Advantage of such Helps, getting up upon the Shoulders of Time and Learning, may see more than they did, or hath been seen in former Ages;

and therefore it is no Wonder, if a Man without Aspersing himself with the least Immodesty, may pretend to see more, than all those who went before him had Observed, and what hath this Child Pick-a-pocket spied? A Birds-nest? Can there be a simpler Thing imagined, whereby to give Impudence the Chair, and throw all the Ancient Fathers flat upon their Backs, than this so Common, and so much approv'd of Instance to usher Innovation, not only into the Church, but also into the very Soul of Scripture it self? For what if it be granted, that a Child upon a Giant's Shoulders sees further then doth the Giant himself, doth the Child know better what he sees than doth the said Giant? Must not the Child ask the Giant what is what of all that he Beholds? Must not the Child be informed by the knowing Giant, of the Difference between the Mountains and the Valleys, the Water and the Skie, a Cock and a Bull? If the Child be thus ignorant, what doth the Childs getting up upon the Giant's Shoulders advantage the Child in Points of Controversy? Except it be such a Child as *St. Christopher* had got upon his Shoulders, that was Judge of all the World: If the Child be not so simple, but understands all these things; then believe me he is no Child in Understanding; but a Giant himself in Knowledge, and
so

so the Similitude, the Child, and the Giant come tumbling all down together; seat a Child never so high, he is but a Child still, and sits but at the Feet of a *Gamaliel*, when he is upon the Shoulders of a Giant; no Child was ever thought worthy to pose all the Doctors, *but the Child Jesus.*

Now to clear the Text from those Blots and Blurs that are thrown upon the Words going before this Text of Scripture, *Touch not mine Anointed*, viz. *I have reprov'd Kings for their sake*, Ergo, the Word Anointed could not betoken Kings, because Kings were reprov'd for their sakes, who were the Lord's Anointed: Now say they, the Word Anointed must necessarily signify the People of God, for whose sake these Kings were reprov'd, and so it doth; but yet my *Corahmites*, *Dathanites*, and *Abiramites*, you must not think to be all alike holy unto the Lord, as that ye are all concern'd in this *Nolite tangere*: There is no Question but that in some sense the Elect of God are anointed. Ones of the Lord, but not peculiarly the Lord's Anointed; they are *fili olei*, Sons of Oyl, as the Prophet terms them, but not *Christi mei*, or *Christi tui*, or *Christi ejus*, or *Christi Domini*, which were Attributes that were never given by the Holy Ghost to any but to Christ, and Kings; the Priests who were anointed (really)

never were term'd in Scripture the Lord's Anointed, and the proudest, and most rebellious People that ever were, whose Arrogance claim'd an Equality with, never (*in sacris*) strove to be above their Priests. Now if you expect Clearness in the Fountain, do not ye trouble the Waters, and you shall behold the Springs of Truth arise; 'twas the Elect and Chosen of the Lord that were here meant by anointed, and it was the Seed of *Abraham*, and it was not Kings that were meant by this Word Anointed in the Text. But it was not all the Elect of God, that must not be touch'd, it was not all the Seed of *Abraham* who have this *noli me tangere* about them, but it was *Abraham*, *Isaac* and *Jacob*, for whose sake God reprov'd Kings, as they are plainly nominated in the same *Psalms*, and none else; if there be mention made of the Seed of *Abraham*, *Isaac* and *Jacob* were the Seed of *Abraham*, who were else mentioned? And tho' we cannot comprehend these Three under the Notion of nominal Kings, yet we may be pleased to consider them as real Princes, *Princeps Dei es inter nos*, as it was said to *Abraham*, thou art a mighty Prince amongst us; so Kings may be reprov'd for their sakes; they may be Kings too, and yet the Lord's Anointed, for whose sake Kings were reprov'd; for we do not dispute about the Name, but the Thing. Now
where-

whereſoever you find this Word *nolite tangere*, you ſhall find this Word, ſaying, going before it, which of neceſſity muſt have ſome Reference to ſome other Place of Scripture to which it muſt allude, and in Reference to which it muſt be ſpoken: For the word, *ſaying*, makes it rather a Queſtion of ſome Author, than the *Pſalmiſt* owns, this Alluſion you may eaſily perceive, Gen. 26. 11. where it is ſet down, how that God touched the heart of *Abimelech King of the Philiftims*, in the behalf of *Iſaac*, one of the Three named in the *Pſalm*; ſo that King *Abimelech* charged all his People, ſaying, *He that toucheth this Man, ſhall ſurely dye*: So *Abimelech* and King *Herod* were both reprov'd for *Abraham's* ſake. Gen. 12. 10. And to what place of Scripture can this *nolite tangere* be more aptly applyed, than to this, where we find the ſame Words reiterated? Or what clearer Teſtimony can be given of the Scriptures alluding to this ſaying, *Touch not mine Anointed*, than to Gen. 16. 29. where *totidem verbis*, it is ſaid to *Abimelech* in the behalf of *Iſaac*, *We have not touched thee thou bleſſed of the Lord*; what difference between theſe Words, and *touch not mine Anointed*?

Befides the marginal Notes of all our Bibles direct us to *Abraham*, *Iſaac* and *Jacob*, as to the Anointed of the Lord, and as the Princes of God's People, which
muſt

must not be touch'd, and for whose sakes Kings were so much reprov'd; the Word, *King*, in the Text, *doth not exclude those who were Princes, but it only includes those Princes who were called Kings, and were reprov'd for their sakes, who were Kings themselves* re, though not nomine: so that all the ground that will be gained hereby, will be, that one Prince was reprov'd for another, tho' not called Kings.

To conclude, as no Christians ever interpreted this Place of Scripture but of Kings and Princes, until Jesuits and Puritans undertook that it is lawful to murder Kings: So no *English* Author ever interpreted it otherwise, till within this seven or eight Years; when Presbyters and Independents began to put this Doctrine in Execution: And if the former of these two would wash their Hands in Innocency, as relating to this last unparallel'd Act of Regicide, let them remember *CHARLES* the Proto-Martyr of God's Church, and People, His own Words, in his Book of *Meditations*, wherein He tells them, how vain is the Shift of their pleading Exemption from that Aspersion, to grant Commission for shooting of Bullets of Iron and Lead in his Face, and preserving him in a *Parenthesis* of Words.

C H A P. XI.

Objection.

R *Ehoboam* hearkened unto young Men which gave him evil Counsel, and would not hearken unto his Sages which gave him good Advice, but answered the People roughly; wherefore they renounced the Right they had in *David*, and the Inheritance they had in the Son of *Jesse*, fled to their Tents, and Crowned *Jeroboam* King: *Ergo*, we may do the like upon the like Occasion, having a President from the Word of God, and warrantable, because God said, *This thing was from the Lord*, 1 King 12. 15.

Answer.

All this proves only that such a thing was done, not that it was well done; for if it be a sufficient Proof to prove out of Scripture, that such a thing was done, and thereupon Conclude that therefore we may do the like, then this is as good an Argument as the best, *Judas* betrayed Christ, therefore it is lawful for a Servant to betray his Lord and Master; first, the Scripture blames him in a most pathological Climax, 1 Kings 11. 26. *Jeroboam the Son of Nebat*,

*Nebat, the Servant of Solomon, whose Mothers Name was Zeruah, even he lifted up his Hand against the King, shewing how he had desperately run through all those Obligations, and Ties that were upon him. zly, he and all his Adherents are called Rebels for their Pains, not only by Abijah his Enemy, but also by the Holy Ghost, who is Enemy to none who are not Gods Enemies, 2 Chron. 10. 19. And Israel Rebelled against the House of David unto this Day; his Adherents were termed in Scripture vain Men, and Sons of Belial, they were punished with a Destruction of five hundred thousand, of them, which was one hundred thousand more than there were true Subjects for the Slaughter; the Scripture saith, God smote Abraham, verse 5. If it be objected, that the Thing could not but be well done, because God saith, 1 Kings 14. I exalted thee from among the People, and made thee Prince over my People Israel, and rent the Kingdom from the House of David, and gave it thee: then it could not but be well done of Rehoboam (by the same Reason) to answer the People as he did: For it **is** written, that Rehoboam hearkened not unto the People, for the Cause was from God, that he might Perform the saying which he spake by Abijah unto Jeroboam the Son of Nebat, 1 Kings 12. 15. Both were Passive, and neither of them could resist the will of God; but these*

Places

Places in Scripture are oftentimes mistaken, and misapply'd, and interpreted either by those, who are not well acquainted with the Nature of Scripture Language, or else by those who wilfully, and wickedly layed Hold of such a Meaning as the Scripture may seem to give them Leave; for all these and the like Places of Scripture we must not take as God's Beneplacence or Approbation, but only for his Permission; for otherwise we should make a mad Piece of Work of it, for God said, *1 Sam. 12. 11. I will raise up Evil against thee out of thine own House, and I will take thy Wives before thine Eyes, and give them to thy Neighbour, and he shall lie with them in the Sight of the Sun:* Doth this justify *Absalom* for lying with his Fathers Wives and Concubines in the Sight of all *Israel*? *Is there any Evil that I have not done it,* saith the Lord? Therefore did the Citizens do well to do Evil, because the Lord said, *I did it?* God did it, that is to say, he caused it to be done, as the Evil of Punishment, not as the Toleration of Evil, so this Thing was from the Lord, that is to say, the Lord suffered such a thing to come to pass as a Punishment of *Solomon* for his Idolatry on his Posterity, and yet may no way approve of any such rebellious Courses: Neither was *Rehoboam* so much to be blamed for his Answer, as may be supposed, nor the People justified in

66 *The Royal Charter*

in their Rebellion neither, for they grounded their Discontents upon a false Ground, for the People complained when there was no Cause, and demanded that which was not Reason; hear the whole Grievance, and consider it a little, *1 Kings 12. 4.* *Thy Father made our Yoke grievous* (that was false) *do thou make it light:* (No reason for that) for the People never lived happier neither before nor after, than they did in this Kings Fathers Time, and might have done in his Time, if they had known when they had been well, and Gods Judgments would have suffered them to have seen it. For,

1. *They were a populous Nation, as the Sand on the Sea for Multitude, 1 Kings 4. 20.*

2. *They liv'd merrily, eating and drinking, and making merry.*

3. *The Nation was honoured abroad, for Solomon reigned over all the Kings that were round about him, verse 21.*

4. *They lived peaceably, they had Peace on all sides round about them, verse 24.*

5. *They lived securely and quietly, every Man under his own Vine, and under his own Fig-tree.*

6. *They had much Trading in his Days, and much Merchandize, 1 King 10. 15.*

7. *He was very beneficial to those Merchants, for he gave Solomon, not only large Wisdom, but largeness of Heart, and let those Mer-*

Merchants have Commodities from them at a Price, verse 28.

8. *He maintained a brave Fleet at Sea, 1 King 4. 21.*

9. *He made Silver and Gold to be in Jerusalem as plentiful as Stones, and Cedars as Sicamore Trees, 2 Chron. 1. 16.*

10. *These Felicities were not only in the Court, or among the Nobility, or between the Citizens, but they were universal, even from Dan unto Beersheba.*

11. *They were not for a spurt and no more, or at one Time and not at another; but all the Days of Solomon.*

O me prope lassum juvate posteri.

Neither doth the Scripture make any mention of any such hard Yoke at all only the margin of the Bible directs us from the complaint of the People, to look upon the first Chapter of the *Kings* verse 7. And there you shall only find how *Solomon* had twelve Officers over all *Israel*, which provided Victuals for the King and his Household, each Man his Month in a Year, but here is but a very slender ground for a Quarrel, when the immediate Verse after the Naming of those twelve Officers tells us, that the Multitude of People as numberless as the Sand upon the Sea Shore, were as merry eating and drinking as the King, and this Place unto which we are

H

directed

directed (and no other) to find out this Grievousness, appears by the Context of the same Chapter, to be mentioned as an Expression of *Solomon's* Glory and Wisdom, rather than of any Tyranny, or Polling of his People, For the whole Relation ends with an Expression, that as the People were as the Sand of the Sea for Number, so the Largeness of the King's Heart extended as the Largeness of the Sea for Bounty, all were Partakers of it. *1 Kings* 4. 29. Pardon me therefore if I think that *Rehoboam* had more Reason to answer the People as he did, than the People had just Reason to complain. O *Altitudo*! O the unsearchable Ways of God! Where God suffers his People to be a Rod to visit the Sins of the Fathers upon the Children, he permits them to take a wrong Cause in Hand, that he may also cast the Rod into the Fire.

I pray God the Merchants of London be not too like those Merchants of Jerusalem, who traded so long, until they brought over, together with other Merchandizes, Apes and Peacocks, and the Traders begin to be too like their Traffick, Apes for Manners and Behaviour, Peacocks for Pride, and Rustling until the Apes grow to be so unhappy, as to be brought to their Chains, and the Peacocks, so vain-glorious, as to lose their Feathers: And so I leave them both, tasting the Fruit of their own Follies.

C H A P. XII.

The Objection of Jehu slaying his Master Joram Answered.

Objection.

THUS saith the Lord God of Israel, I have Anointed thee Jehu King over the People of the Lord, even over Israel, and thou shalt smite the House of Ahab thy Master, that I may avenge the Blood of all the Servants of the Lord at the Hands of Jezebel: Ergo, if a King be thus wicked, we have Gods Warrant, for the deposing and putting such a one to Death.

Answer.

But stay until you have this Warrant, and then we will allow it to be lawful; for though every one is apt enough to be a *Jehu* in his own Case, yet every one is not a God-almighty, we must not clap this Seal to our own Warrants; what God commands at one Time, we are not to make it our Warrant to do the like at all Times. This is a Prerogative of the Almighty, no Priviledge of a Subject; God may command *Abraham* to slay his Son, but we must not go about to murder

our Children; God may command the *Israelites* to spoil the *Egyptians*, but we must not rob and cosen our Neighbours; Christ may give order for the taking away of another Mans Goods, because the Lord hath need of them, but we must not make Necessity our Pretence for arbitrary Power; these Acts of the Almighty are specially belonging unto him, and we must have his special Warrant before we go about any such Thing.

But setting all such Plea aside, I utterly deny that either *Jehu* did, or that God gave *Jehu* any such Authority as to slay King *Foram*. *Jehu* slew *Foram*, but *Jehu* did not slay the King, for *Jehu* by the Lord's immediate Appointment was King himself, before ever he laid Hand upon *Foram*; *Foram* was but then a private Man, for in the Verses going before, it is set down how that *Jehu* was anointed King, how he was so proclaimed, and accordingly how he took the State of a King upon him and executed the Office: 2 *Kings* 12. 13. before any Mention is made of *Jehu* slaying *Foram*, verse 14. therefore here is no *Regicidium* as yet, here is but plain Manslaughter, and a lusty Warrant for that too again, we must not only take heed of unwarrantable Actions but of false Warrants, the private Spirit is no sufficient Warrant to lay Hold on such a publick Magistrate; as there are false Magistrates,

so

so there is a false Spirit: For an erroneous Spirit may as well condemn a good Magistrate, as a bad Magistrate may be condemned by a good Spirit: But there may be a higher Mistake than all this, and I wish it were not too common amongst us now adays, to mistake the Works of the Flesh, for the Fruit of the Spirit: Let us compare them both together, as the Apostle hath set them in order.

The Works of the Flesh.	The Fruit of the Spirit.
Adultery, Fornication, Uncleanness, Laciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envying, Murders, Drunkenness, Revellings.	Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

By which of these two was
CHARLES the First's
Head cut off?

C H A P. XIII.

Of the Necessity and Excellency of Monarchy.

A *Fove Principium*, let us begin with Heaven, and behold its Monarchy in the Unity of the blessed Trinity; tho' there be three Persons, yet there must be but one God, for the avoiding of that which we are fallen into, a confounding of Persons, and dividing of Substance. Descend lower, and consider the Angels, and you shall find one Arch-Angel above the rest, as the Angels Monarch. Lower yet, to those senseless and inanimate Rulers of the Day and Night, the Sun and Moon, and you shall not find (or so much as the Appearance of such a Thing) more Suns or Moons in the same Firmament than one; without a Prodigy or Portent, of some dire and direful Event. Come down to the Regions and you shall find in the Head of the highest Region a Prince of Air. Come to the lowest, and you shall find amongst the wing'd Inhabitants thereof, the Sovereign Eagle, as the King of Birds. Come amongst the Beasts of the Field, and the Lion will soon let you know that there is a King of Beasts. Run into the Sea, and there is a King

King of Fishes. Descend into Hell, and there is a Prince of Devils: And shall only Man be independent? Do we not observe the delving Labourer, what Pains he takes to joyn House to House and Land to Land, till there be no more Room for any Competitor within his Dominions; and when he hath wrought his petty Dunghills into a mixen, he thinks it Law and Reason that the Place should not admit the Dominion of more Cocks than one, this Man dies a Monarch in his own Thoughts, and his Son lives to enlarge his Father's Territories, but at last dies big with Thoughts of a Principality, his Son lays hold of all the Advantages, that may help him to the Accomplishment of his hereditary Desires. *Juno, Lucina fer opem obsecro*, he is a Prince, *Cælo timendum est Regna ne summa occupet qui vicit ima*, he must be an Emperor, *Divisum imperium cum Jove Casar habet*, he must have all or none, none but *Jupiter* must share with him. *Mundus non sufficit unus*, when he hath all, and when all is done, the Empire, after that it hath disimbogu'd and incorporated into it self all the Kingdoms of the Earth, terminates in an everlasting Kingdom that shall never be destroyed; *quamprimum appropinquaverat regnum Cælorum*, as soon as the Kingdom of Heaven shall be at Hand: And what's all this but to shew us that not only Nature,

but

but God himself, who is the God of Nature, affects Monarchy. The further off any Government is to Monarchy, the worse it is, the nearer the better, the Reason's thus, that Government which avoids most the Occasion of Differences must be most happy, because most peaceable; and Peace only consists in Unity: Now where there are many Governors, there must be Differences: Where there are few, there may be Differences: Where there is but one, there cannot.

The *Romans*, when they shook off their Government by Kings, and were distasted with their Government, for their Governors sake, tried all the contraverted Governments of the World, of two by their *Consuls*, of three by their *Triumvirat*, of ten by their *Decemviri*, of ten thousand by their *Tribunes*: When they found that the farther off they departed from Monarchy, the Center of all Government, the more they lost themselves in the Circumference of their own Affairs, they began a little to look back upon the Government from which they had deviated all the while, but yet with squint Eyes; first, a King, and no King, a Thing that was like a King, but not a King; a Thing that was so *re*, and *tempore*, but not *nomine*; he must be only so, *pro una vice, unoq; anno*, such were their Dictators: At last this sucking Government gathered

gathered Strength, and grew to be Perpetual, which Perpetuity in one begot an everlasting Monarchy in all Ages, which is to continue unto the End of the World; for the Prophet *Daniel* tells us, that at the End of the last and forth Monarchy, which was the *Roman*, *Christ* should sit upon his everlasting Kingdom that should never be destroyed; therefore my Enthusiasticks must either leave Dreaming of pulling down all Kingdoms, and Empires in the World, or else think themselves the Kingdom of Christ, that we have pray'd for all along.

Neither is it unworthy of your Observation, that as soon as ever this Monarchy was restored, there was universal Peace over the whole World; and the Saviour of the World, who was *Princeps Pacis*, vouchsafed not to come into the World, under any of the forementioned Governments; but *Imperante Augusto natus est Christus*, who was the first Emperor of the *Romans*. He who affects Parity, let him begin in his own House, and as he likes the Model so let him attempt it in the Fabrick: For my Part, I have read their Arguments, and am so far from being evinced by any of them, that I do not believe that there is any such thing: I have been in all the Common-wealths in *Europe*, and I could not find any such thing as a *Free-state*, I could find the
Word

Word *Libertas* fairly written over their Gates, but within their Walls the greatest Bondage and Arbitrary Power that could possibly be imagined in any Part of the World, but no Liberty at all that I could find, but only some few there were who had Liberty to do what they would with all the rest. *Geneva* may have *six*, *Genoa* may have *seven*, *Venice* may have *eight*, the *Hollanders* *nine* or *ten*, *England* may have *five* Members or Leading-Men as they call them; but what's all this but taking the Government from off its Shoulders, and putting it in some Hand? And when you have done, it's ten to one but you shall find one of the Fingers longer than all the rest, and if you please you may call that King, and all the rest Subjects; what's this but a Change from Monarchy with one Crown, to a Tyranny with so many Heads? If it were so that all *Free-states*, as they call themselves, had all equal Power, it would be so much the worse, all these kinds of Government have their Continuation and Subsistence upon this only Ground, *viz.* that Necessity and Craft drive them to come so near to Monarchy, and sometimes to an absolute Monarchy, when you reckon you Hog an Mogans only by the Pole, and not by the polar Star, that commonly is fixed amongst them, about which, all the rest move and turn.

But

But what do we talk of Monarchy or Aristocracy or Democracy, behold a well regulated Parliament, such a one as ours might have been, and ought to be, hath the Benefit and Goodness that is in all these three Kinds of Governments, of Monarchy in the King, of Aristocracy in the Peers, of Democracy in the House of Commons, where the Acerbities of any one is taken away by their being all three together, but if one will be all, then all will be nothing. This stupendously Wise and Noble way of Government had its Dissolution by inverting the Course it took in its Original. When the first *William* had conquered this Nation, the Normans would not admit that any Laws should be observed, or Rules obeyed, but only the Will of the Conqueror; and why so? But because thereby the Conqueror might take away the Estates of any *English-man*, and give them to the conquering *Normans*; but in Process of Time; when these *Normans* became *English*, they began to insist a little upon *meum* and *tuum*, and would know the what that was belonging to the King as a King, and to themselves as Subjects; for by the former Rule, the King might as well take away the Estate from one *Norman*, and give it to another, as he did formerly from the *English*, and give to his *Normans*; wherefore they would have no more of that, but jointly and
unani-

unanimously petitioned the King to the same Effect, the King thought it reasonable, condescends to their Desires, Consultation was about the Premises, the result of the Consultation was that the King should issue out Writs to the Lords Spiritual (who in those Days were thought the Wilest and most Conscientious) to reason with the King, and advise with him, as well concerning the bounding of the Ocean of Sovereignty, as bridling in the petty Rivers of private Interest. These Spiritual Lords thought it a Work of too high a Nature for their private Undertakings, wherefore they supplicated his Majesty, that the Lords Temporal might be also summoned by Writ, and join with them in the same Authority; 'twas done accordingly; being done, they both thought it a Business so transcendant, and of so universal Concernment, that they found a way to involve the whole Nation in a joint consent, which was, that all Free-holders in the Kingdom, in their several Precincts, might by the Election of two in every County, disinbogue all their Suffrages into theirs, and to remain the Countries Proxies, to vote for, and to be directed by their several Countries; and thus the Commons were brought in: But behold the Viper, that eats through the sides of its own Parent; behold the
Asses

Asses foal, who, when she had done suck-
ing, kicks her own Dam.

The King brings in the Lords Spiritual,
the Lords Spiritual bring in the Lords
Temporal, both bring in the Commons,
the Commons destroy both, both destroy
the King. Neither was Kingship (as they
call it) and Episcopacy better rewarded, for
being the Principal, and so zealous Reform-
ers of the Gospel, to have both their
Crowns and Miters broke in Pieces by the
same Hammer of Reformation; and the
Walls of their Palaces mingled with
Abby Dust, casting therefore such a blot
upon the very Name of Reformation, that
it will scarce be legible by Christians,
except what went before, and what may
follow after, may help the future Ages to
the true Sense and meaning of the Word:
Thus Rivers run backwards and drown
their own Head; thus the monstrous
Children who are born with Teeth in their
Mouths, bite of the Nipple, and starve
themselves for lack of Sustenance; thus
blind *Sampsons* revenge themselves upon
their Enemies, by pulling down the House
upon their own Heads; thus the Forms of
the most glorious Government of a Church
and State, are wounded to Death through
the sides of *Reformation*: If you are not,
I am sure you will, ere it be long, be satis-
fied, that all the specious Pretences of
popular Government, Free-state, Liberty
I of

of the Subject, are but Figments and Delusions of the People, obtruded by vain-glorious and haughty Men, who knowing that they could not be that one Governor of all the rest, yet they hope to be one of many; thus foolish Children set their Fathers Barns full of Corn on Fire to warm their Hands, when they are ready to Starve for Lack of Bread: Who had not rather live under a Government, wherein a Man is only bound to submit to him, whom it is Honour to obey, than to live under a Government where every Man is a Slave, because every one is a Master? Finally, my opinion is this, *I had rather have my Liberty to kneel before a Throne, then to be the tallest Man in a Crowd; and should think it more for my Ease and Honour.*



C H A P. XIV.

That there is no such thing as a Free State in the World.

IF by a Free-State, you mean a People who have shook of their Allegiance to their Prince, there are many such Free-States to be found, but a beggars-bush, or a company of Gipsies (who propound to them-

themselves new Laws, renouncing the Old and yet chuse a King and Queen amongst themselves, pleasing one another with a self-conceited Opinion of a thing they call Liberty, which is no otherwise then an ignoble Bondage of their own choosing, preferring the Correction of a bundle of Rods (because their own Hands have made them) before the sway-meant of a Scepter, which God himself hath put into their Sovereigns Hand) is as good as a Common-wealth, or Free-State as the best: But if you mean by a Free State, a freedom from Tyranny, you will be as far to seek for any such thing in *rerum natura*, as for a Reason why Tyranny may not be in many, as well as in one: But if you mean by Freedom an Exemption from all such tyrannical Oppressions as are expressed in the Petition of Right; I see not why such a Free-State may not be under a Monarchy: Certainly I have seen such Petitions, and Instances, during the late Kings Reign, as having Relation to Free-born People of *England*, and should think that the *Magna Charta* defended by one, who had Power to make it good against the Infringement of many Breakers, and by a Parliament of many, authorized to the same Purpose against the Pessundation of it by any one, be it by the highest, may not be as good a Way to make, preserve and keep a Nation free, as well as

the intrusting of a Nations Freedom into the Hands of a few, whose Independency deny all Remedies to be either above them, or below them. It may be it will not be thought tedious, if I entertain your Eye and Consideration with some Observations of my own, in those Free-States of Christendom (as they call themselves) wherein I have been. I shall begin with the Free-State of *Genoa*, wherein I have been Resident some Time, and the rather, because whilst *England* was a Kingdom, they could not have the Face to stand in any Competition with us; but now the King's Arms were cut off as well as his Head, how should we do to make a Distinction between them and us? For both the State of *Genoa*, and the State of *England* give the very same Coat of Arms, and Saint *George* is both our Patrons: Certainly *England* must give the Half-moon as the younger Brother; and why should not the Moon crescent follow after, now the *Turkish Alcoran* is come before?

When the overspreading *Roman Monarchy*, like *Nebuchadnezzars* overgrown and lofty Tree was brought only to a Stump chained to the Ground, and when the Keys of Heaven and Hell had so well fitted the Locks belonging to the Gates of *Rome*, as to give way to the Enterance of that high Priest into the Imperial Seat, then
was

was *Genoa* a Lop of that great Fall: And soon after it was wrought into a bundle or faggot of a Common-wealth, until such time as *Charles the Great* recovered all his Right in *Italy*, saving only the *Holy Land*, whose Princely Sword could never strike at the already cloven Miters, but at Helmets.

Amongst other Countries whose Subduments acknowledged *Charles* to be the *Great*, *Genoa* was one; which City was no less Happy then Famous, in affording a Man who honoured her Walls, with making it known unto the World, that he came out of them under the Name of *Andreas Dory* a *Genoese*; this famous *Andreas Dory* was a zealous Common-wealths-man, and one of the new Gentlemen, as they call'd themselves, (for you must understand, that when these Statesmen had shook off the Yoke of Sovereignty, they expelled all their Gentry or Nobility; which no sooner done, but they made a new Gentry or Nobility amongst themselves) and being a deserving Man, the Emperor *Charles the Great*, will'd this *Andreas Dory* to ask and have what he desired of all that he had Conquered: He asked *Genoa*; the Emperor gave it him, to do with it what he pleased; he gave it the Citizens, together with all their Liberties, and former Freedoms upon this Condition, that they should recal the old

Gentry in again, and settle them again in all their Rights and Priviledges, which being assented unto, *Genoa* became a Free-State again; but behold the Freedom, or rather the Power and Bonds of Love and Gratitude, neither the old and new Gentry, nor the common People, would allow of any Thing that was said or to be done, but what this *Dory* should command or say: Nor was there a more absolute and powerful Monarch upon the Earth than he; and whilst he liv'd he did continue so, because the People would obey: Who being once dead, the People soon found they did obey, because they must: Yet still it must be a Free-State, because *Libertas* was written over the Senate-house, and City-gates, but neither within their Senate, or their Walls. Was there ever such Tyranny over the common People, or the Citizens, then hath been all along, and is at this Day practised by some few, who spit Monarchy in the Face, and make no Bones to swallow down all its Adjuncts? Exercising their several Tyrannies with this Justification, that they are the supreme Authority, whilst they deny Supremacy; gulling the People into a foolish Belief, that they are not suppressed by one Hand, because it hath many Fingers. I shall Instance unto you one particular, which was done whilst I was there, whereby

by you may easily judge in what Free-state their Commons live: There was a substantial Citizen, between whom, and a Noble *Genoese* there was some Grudge: This Senator studies a Revenge, and thus he intends it to be put in Execution. He gives Command to one of his Braves (for so they call their Executioners) to kill this Citizen: This Slaughter-man (being by Reason of some former Obligations) struck with some Remorse, of doing so high an Act of Ingratitude to one who had so well deserved at his Hands; discovers the whole Plot to his so much acknowledg'd Patron, who very much acknowledges and commends the Ingenuity of this Discoverer, bids him follow him, where he leads him over a Trap, where the Leader knew full well how to order his Steps, so that he might advance safely over the Place, but the Follower (ignorant of these Observations) must needs fall down a Precipice, no less terrible, than destructive; this poor Man is slain: This perfidious Murderer watches his Opportunity of meeting this Designer of his Death, in the *Merchato*, and gently takes him by the Arm, and desires him that he might speak a Word with him; they withdraw themselves out of the Walk to a private Corner: The Citizen tells this Noble-man that his Servant had betrayed him, in discovering his Design to him

on whom it should be executed, in Detestation of which Perfidiousness, he had given him the Reward of a Traitor (declaring the Manner and Form as is expressed) and desired in all Humility that he would be pacified, and that whatsoever Differences were between them, that he would be pleased to be his own Judge; whereupon they both became Friends, no less Satisfaction being acknowledged by the one, than Ingenuity of the other Party. Such Shifts as these are these Free-born People fain to make to appease the Wrath and Fury of their Lords and Masters: In a Word, as their Territories are no otherwise than a continued Breach of three hundred Miles along the Sea Shore, so the Inhabitants live no otherwise than do the Fishes in the Sea, the greater Fishes devour the less, so where there is no King in *Israel*, every Man doth that which is good in his own Eyes: It cannot be otherwise.

From thence I went unto the Free-state of *Lucca*, and there I found the Free men to have six Princes every Year; and the Senate chusing six Men, who elect a Prince for the Common-wealth every two Months; this Prince ascending his Throne up these six Steps, acts what he pleaseth: Nor have the common People any more Liberty, than the most rigid *Calvinist* will allow a Papist, Free-will: Neither is there

there any other Difference between this Government of the Free-state of *Lucca*, and the Empire of *Germany*; but that the one have so many prime Chufers, and the other so many Prince-Electors, the one keeps it within the House of *Austria*, and the other keeps it out of the House of the *Medices*.

I went from thence unto the ancient Common-wealth of *Venice*, whose Government (if in any) I should approve of, because they never revolted from a better: But yet I must tell you, that at my first Entrance into that City, I found the People full of Complaints, of the heavy Taxes, exorbitant Power, and arbitrary Government, which seized upon all their Plate, and what other Goods of Value they had, for the use of the State, toward the Maintainance of a War, which was both foolishly begun, and most carelessly run into by their Trustees, or Representatives; for the Pope of *Rome* had certain Intelligence that the *Turk* was preparing to make War against some Part of Christendom; the Pope sends to all the frontier Princes of Christendome, advising them they should all agree as one Man to make it their own Case, and that they would assist one another, on what Part of Christendom soever the Storm should fall; and that the several Embassadors would take it into Consideration, about proportioning
every

every Prince or State according to their Abilities, for their several Supplies of Men and Mony; to which they all soon condescended, except the *Venetian*, who told the rest, that there was a League between the *Grand Seignior* and the *Venetians*, and therefore they were not to fear any such War to be intended against them; to which it was demanded, that if the *Turk* prevailed against other Parts of Christendom round about the *Venetians*, whether they thought he would let the *Venetians* alone at last? Or whether the *Venetians* thought so or no, whether they did not think themselves bound in Honour and Christianity to defend their Neighbour-Christians against so common an Enemy? To which it was answered by the *Venetians*, that the very entering into such a League and Covenant with them, were enough to break the Peace between them and the *Turk*; whereupon the Juncto was dissolved, and every Tub was fain to stand on his own Bottom: But it fell out, that (by the Machiavillianism of the Cardinal *Richlieu*, who taught and perswaded the *Turk* to break the League between him and the *Venetians*, because he would not have the *Venetians* to lend the Emperor so much Mony, but would find them Ways how to disburse it otherwise) the *Turks* waged War only against the *Venetians*, and none else, whereupon they were fain
to

to endure the whole Brunt of the War themselves, and had no body to help them: This being so grievously found fault with by the common People, and their Goods taken away *ad placitum*, their Persons press'd *de bene esse*, whether they thought so or no: I would fain know what Liberty these People had, who could find such Faults without Remedies, and loose their Goods without Redress? What Liberty is there in having Freedom in the State, and none in the Condition? I shall part with my Children with Tears in mine Eyes, and through the same Water behold the Word, *Libertas* written upon the *Rialto*; what am I the better for this Freedom? Am I robbed of all my Mony, because one Thief takes it away? And am I not robb'd because six or seven lay hold upon me? Believe it, I never heard such Complaints, neither in the King or Parliament's Time, of Oppression and Tyranny, as I heard in this City during the Time that I was there; and this not only during the War, but also in the Times of Peace, five or six Men rule the whole State, and it may be the Prince none of them neither. I shall relate unto you a Story of one *Loridan* a Noble *Venetian*, who keeping a Courtisan, on whom he intended to bestow a Favour, he went into a rich Shop for to buy her some Cloth of Gold to make her a Gown, the Prentice

tice was only in the Shop, whom he commanded to cut out so much of such a Piece, as the Taylor gave Directions, which done, he will'd the Prentice to tell his Master, that he would be accomptable to him therefore; the Boy excus'd himself, as being but a Servant, and not having any such Directions from his Master, not doubting, but that if his Master were there, he would willingly trust him for what he should be pleased to command; the Noble *Venetian* takes his Leave, willing the Boy to tell his Master, that he should rue the Day that ever he kept such a sawcy Boy to give him such an Affront, and so departed in great Fury. The Master of the Shop presently coming in, and hearing the Relation of what had happen'd, tore his Hair, wrung his Hands, stamp't upon the Ground, and like a Mad-Man cryed out, that Boy had undone him, and all his Posterity; takes the whole Piece with him, follows this Noble *Venetian* to his Curtisans, offers to bribe the Curtisan with the whole Piece, if she would intermediate for him, which with much Difficulty, and many Pleadings, she so appeas'd his Wrath that he was satisfied: And this was as common for a Senator of *Venice* to do, as for a Parliament-Man to pay no Debts.

Neither is there any Law or Justice to be had against any of these States-men:
There

There was a Noble-man who was an *Austrian* both by Birth and Family, who being a Traveller, chanc'd to cast his Eyes upon a fair and virtuous Lady, who in every respect were deserving of each other: This Noble-man had no sooner made his Mind known unto his *Paragon* for Beauty, but he was soon obstructed with a Corrival, who was a *Nobile Venetiano*; who perceiving his Mistress's Affections to this Stranger, to be more liberally expressed than unto him, contrives his Death, and soon effects it; she loving her Martyr more than others conceived, or she herself could brook so great a Cross concerning them, studies Revenge, and being an *Italian* found her self easily prompted by her own natural Inclination, she pretends much Love, that she might the better put in Execution her greatest Hatred; she gets him into a Chamber, where she prays him to rest himself in a Chair, wherein he was no sooner sat, but his Arms and Thighs were caught with Springs, and being thus fastned, she murders him with her own Hands, and flies for Sanctuary to the next *Nunnery* within the Pope's Dominions, leaving behind her, by the murdered, these Words, written with her own Hand in a Piece of Paper, *Because there is no Justice to be executed against a Noble Venetian, I have been both Judge and Executioner my self.* Men may talk what they

K

will,

will, and fancy what they please, but there is no more Difference, in Point of Freedom, between a *Monarchy* and a *Free-State* (as they call it) than there is between a high Sheriff of a Shire, and a Committee of a County; *Utrum horum malis accipe.*

Now for the Free-State of our Neighbour *Netherlands*, otherwise called the *States of Holland* (who having sprung up (as all other Free-States will do at last) from the submissive and humble stilings of the Distressed, to the High and Mighty.) The particulars which occasioned their Revolt from their Sovereign the King of Spain I shall not insist upon, but refer you to the *Spanish* and *Netherland Histories*; only I shall hint upon the main Inducements to their Rebellion; viz. *Religion* and *Freedom*.

For the first, There is not a People, amongst whom the Name of God is known, to whom Religion is a greater Stranger, than unto these *Stilers* of themselves, reformed Protestants, for if this Free State, who allow all Religions both of the *Jews* and *Gentiles*, whose several Churches own, in capital Letters over their Doors, the several Sects of Religions, to which each Libertine is inclined, be Religious, then the *Panttheonists* were as truly Reformed and Religious as the *Amsterdammers*, but as he, who sacrificed to all the Gods in general must needs have sacrificed unto the true God,

God, and yet know him not, because he joined others with him, who was to be worshipped alone: So that Country which embraceth all Religions, happily may have the true Religion amongst them, and yet have no Religion, because they admit of many, being there is but one: This I speak in Reference to the Country, not to particular Men. Neither is there a Sort of Christians in the World who are less Servants unto *Christ*, if it be enough to make them so, to be the greatest Prophaners of this Day: For the Lord's day is only distinguished from other Days, by a Sermon in the Church, and the Ale-house being full of Mechanicks, Drinking and Carousing from Morning until Night, the Shops are open, and Buying and Selling all the Day long, excepting half the Window, which is to distinguish the Day, but the Door is open to let in the Buyers, and the other half of the Window is open to let in the Light: And wonderfully strange it is, and remarkable to consider how these People, who shook off their Allegiance to their Prince upon Pretences of Reformation, should be so besotted, as to fall into such a strange and unheard of Prophaness of him, and the Day whereon *Christ* himself is to be worshipped, as in their Metropolis, or chief City, to have a Dog Market kept to the utter Scandal of true Religion, and Chri-

ftianity it felf, this is no more than what I have feen, and if it were not true, it were eafily returned upon my felf as the greateft Impudence that could be imagined; but O the Partiality of the Picture-drawer, when he receives large Wages for a Similitude! He insults over his own Work only becaufe it is like, when the Face it felf is moft abominable.

Now for their Freedom from Tyranny and Oppreffion; if the *Turks* or *Tartars* had conquered them, they never would (nor never did where ever they extended their Dominions) impofe fuch Taxes and Rates as they have impofed on one another, incredible! even to the full Value of the feveral Commodities, which run through their Natives Hands; but you will ask me, how it is poffible they fhould live then? To which I anfwer you, by fharking and cofening of Strangers: Let any Foreigners come there and ask for a Dinner, and for fuch a Dinner as they may well afford for eight Pence a Piece, they will ask you five Shillings a Man; find but the left Fault with them, and they will demand twelve Pence a Piece more for fouling of Linnen; and if you feem angry at that, you fhall mend your felf with the Payment of fix Pence a Piece over and above for fouling the Room: And feek a Remedy, and you fhall be told, the Prince of *Orange* himfelf, if he were there, could

could not help it: *Altom* all is all the Reason they will give you; if in sadness you shall complain of such Abuses to indifferent Judges, they will tell you, that the States do lay such heavy Taxes upon the Inhabitants, that they are fain to fly to such Shifts for their Subsistence; thus Men pleased with the Itch of Innovation, are contented to scratch the Blood out of their own Bodies, till they feel the greatest Smart, rather than their Physitian should let out a little spare Blood, to cure the Disease, and preserve them in good Health; but you will say, that for all this they thrive and prosper abundantly, so do the *Argiers Men*, but with what Credit and Reputation in the Eye of the World? I believe both alike: It was not their Strength or Policy, which brought them to this Height and flourishing Condition: But it was our Policy of State, in Emulation to other Princes, which helped these Calves to Lions Hearts, Teeth, and Claws, until the high and mighty *Butter-boxes* stood in Competition with the Crown: And I am afraid the siding with such Rebels, hath turned Rebellion into our own Bosoms, as a just Judgment from that God who is a Revenger of all such Iniquities: They may call it the School of War, whilst wanting a good Cause, it could be no otherwise than the Christians Shambles: I should be sorry that *Holland* should

be the *English-man's* Looking-glass: A Spur for his Feet, or a Copy for his Hand, I hope the Hand of Providence will cure us, like the Phyfitian, who cur'd his Patient by improving his Disease, from a gentle Ague, to a high Feaver, that he might the better help him.

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